

# LEND A HAND

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IN a private letter from a distinguished man of science, he says: "I make it a business to take part in political work and even to attend for a larger part of the day at the polls on each election. Moreover, I am so Quixotic in the matter that I endeavor to impress upon my students the fact that the duty to society is a duty by those conditions which have been given us through the sacrifices of other generations. Physical science does not present itself in this way to all its followers; but there, again, my Quixotism causes me to hold that all true science has to have a say concerning human relations." \* \* \*

"I do not believe that very much can be accomplished by any society. We need a body of household teaching concerning duty, which is not given to our youth. The most perplexing of my experiences is the daily one of finding young men who have never sat down in the face of duty to hear its teachings, much less knelt, as they should do, before its altar. Many of us have seen battles lost for lack of this motive, which should have come to the child in the household, and I begin to fear the race may lose the great fight with evil for lack of this spur."

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WE print this very suggestive statement, first, because these lines will fall under the eyes of many teachers in colleges and in schools. To them, a person, as distinguished as he from whom we quote them, speaks with the authority of experience, and his suggestion is certainly one which should be carefully considered and followed. It has, indeed, been suggested by some of the most careful observers that the provision made by the state in America for children, lavish as it is, has done something to demoralize them, in regard to the reverse duty which every one owes to the state. For, at very early life the child is taken from home to school. The school-room is probably larger than any room at home, its furniture is very likely more costly than any at home, the pictures and books are very possibly such things as the child never saw at home. To these luxuries, for luxuries they are even to the average child, he is admitted, without charge or cost of which he knows anything. He is told that he must come; that is true. A police officer is sent after him if he do not come. That also is true. But for the rest, if he do come regularly, and if he perform the simple duties expected of him in the school-room, he is told that he is a good boy. Really the boy on a Highland farm, who never heard of a public school perhaps, kept with any such luxury as our boys are accustomed to, has a better chance to learn very early his place in the great order of God. They come in after their work at night, and they say, "We have plowed up the pasture." It is *we* who have done it.

"And what did the like of you, Donald?"

"I rode the horse," the little fellow says, proud and justly proud, of his share in the joint work. It could not have gone forward as it did without him. This sense of a common life is lost by the boy who cannot sweep the snow from a sidewalk, who cannot go on an errand, who cannot hoe the weeds in a garden, because he is needed in school, or is preparing his home lessons.

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FOR the education of boys and girls to public spirit, in the early years of life, we dedicate the department of this journal which belongs to the TEN TIMES ONE CLUBS. The details of the work of these clubs may seem trivial to the cynical reader, cynical in the midst of his philanthropy, who is studying the large statistics, and wishing by some master victory in some great battle of Armageddon to overthrow the forces of evil in the world. Let such a cynical philanthropist remember that ten years hence, when the world seeks some young officer to lead his column forward in some such battle, the man of twenty-five years, whom it finds, is the boy of to-day, who at fifteen years of age is one of a working committee in a Look-up Legion. The business of our clubs is not chiefly to do certain work in the world, which is needed. We may reverently admit that God has other angels who might do that if our boys or girls were lazy. The business of the clubs is so to train the boys and girls in these things and in the habits of use in them that, when ten years have gone by, they may be not unprepared for the larger opportunities and responsibilities.

To form in any church a society of young people willing to take such part in its charities as experience shows that young people can perform, is to give it an organized body, which may be called on at any moment, and which is able any day to step forward to larger enterprise.

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THERE must, indeed, be many clergymen, who, in the daily work of a parish, have wished for better opportunities than they have, to show to the young men of their congregations something of the practical work of improving the world. The charitable societies of women, with the accessories of sewing schools, sewing circles, schools for nursing, schools for cooking, and the like, provide to a certain extent the steps by which the girls and young women of a congregation may be accustomed in early life to service in the common cause. But we are yet almost unused to church arrangements which give good opportunities for the same training to public-spirited boys and young men, though they may be eager and willing to be of use. The Rev. Mr. Rainsford, of New York, who has himself given such good illustrations of what is possible, calls attention in an admirable paper in the *Christian Union* to a deficiency in our theological schools as to this matter, or perhaps it would be better to say, a deficiency in the system which intrusts so much to the schools and gives so little chance for experience. He says, as we conceive truly, that there are great practical advantages in that system of the English Church by which a young man may enter as a "curate" with a clergyman of experience and share so far the great opportunities of a clergyman's profession for dealing with all sorts and conditions of men. Why cannot an American clergyman avail himself of the willing service of the young men of his flock as readily as he uses that of the young women? Here he is, groaning inwardly, because for twelve months he has not ridden out to the almshouse to make a visit to the old people there, who will surely think he has forgotten them. Why not send to them to-night John and James and Andrew,

who can read to them, and sing to them? Why, if need be, John might take his banjo and play to them. This would open the eyes of three young men to the way in which other people live, and it would show six old men and women that the church of Christ had not forgotten them.

A young American gentleman, who had been blessed in a happy home with the best education and who enjoyed a noble fortune, found himself in Rome. A Catholic clergyman, whom he knew, kindly showed him the sights of the great city. As they went about, his guide asked him one day if he would sit by the side of a sick man in a hospital while he himself attended to another duty, and if he would to read to the patient. The young man was only too glad to be of use. The next day and the next day, he found, in different services which he could render with his friend, much more interest than he had found in walking through picture galleries, or in criticising statues; and he gave himself with more and more assiduity to such service every day.

When, after a few months, his American friends, who were Protestants, heard that he had been received into the Catholic Church, those who were ill-natured had bitter things to say of the "proselyting spirit" of the priest who was his friend. But the more thoughtful said that the priest deserved his convert. For, as it happened, in the education of this young man, while he had studied the University course of Moral Philosophy, and while at Sunday-school he had learned the catechism of the communion in which he was born, no one had thought to show to him in actual life the daily miracles which Jesus Christ is working in the homes of sickness, sorrow and other suffering. Was it not natural that he should feel a special confidence in the first friend who did show him these miracles? This confidence showed itself in allegiance to the system in which that friend was working.

But the Roman Catholic Church has no patent for such success. On the other hand, the Protestant Churches, with their light harness and simple methods, have certain special advantages for attempting them. Any church or any clergyman will find opportunities enough at hand, if there really exist the wish to lead the young people forward in what we have called "the training for public spirit."

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## A NEW CO-OPERATIVE DEVICE IN ENGLAND.

BY GEORGE JACOB HOLYOAKE.

THE only way in which I can acknowledge, at the present moment, the welcome receipt of *LEND A HAND* is by sending you a short paper; trusting it may comport with your objects.

When I had the pleasure to be in Boston and to become acquainted with some of your works, I admired the happy faculty displayed in them for the invention of titles which live in the memory, and in

the stories which so well illustrated them. The titles were endowed with associations which were profitable additions to our knowledge. *LEND A HAND* is an imitable title for the work you and your co-adjudicators have undertaken. There is propagandism in the expression.

We are perfecting new devices for extending co-operation and for interesting people in it. One is the Labour Aid

Association, which owes its existence to the London manager of the Whitechapel Branch of our great Manchester Wholesale Society, Mr. Benjamin Jones, who has a fertile faculty of co-operative enterprise. But the device of which I speak is the device of the Labour Association, which owes its inspiration to Mr. Edward Owen Greening, whose writings you have doubtless met with under the name of the "Co-operative Traveller Abroad." There is an excellent example of his explaining pen, in Lovell's edition of "Social Solutions" of M. Godin. You will see what his device is from the following little paper in which I have endeavored to describe it :

Owing to the accident of a leisure hour befalling me, I saw the Co-operative Flower and Fruit Show in the Albert Hall, London, last August, the meetings of the delegates and the Exhibition of Co-operative Manufactures. The beauty, excellence and profusion of the flower and fruit growths, the variety and finish of the products of the workshops, and the number of delegates who were present at the meeting, excited the admiration and astonishment of others as well as myself. The enterprise and emulation, the skill and enthusiasm, manifest in the exhibition, denoted the existence of a new movement which could only be credible to those who witnessed it. The intention expressed of promoting practical gardening, the increase of allotments of land, the development of cottage industry, the adornment of humble town dwellings by the cultivation of flowers, bringing under the notice of the public the products of profit-sharing workshops, open indefinite prospects of increasing the comforts and bettering the social condition of the people in directions hitherto unforeseen. The ever-extending co-operative organization among the working classes not only augments their income and self-respect, but makes these new devices of progress possible, as they were never possible be-

fore. Such efforts for extending intelligent self-help must win the countenance and assistance of all well wishers of the people.

The more equitable distribution of wealth every statesman now sees is indispensable to the existence of permanent civilization. The increasing intelligence of the people will never continue to submit to gross and hopeless inequality of condition. But the better "distribution of wealth" means to most persons the re-apportionment of the existing wealth of others. The co-operator simply means by it the creation of *new* wealth in workshops and the retention of the profit in the hands of those whose industry has made it. This will double the wages of workers, increase trade by increasing the purchasing power of families, and accord competence to industry as well as genius, so that in the end no poor, save the idle, will remain in the land.

What co-operative workmen need is publicity for the produce of their industry. The Exhibition now being organized is intended to give this in a conspicuous way. The buyer of their goods will be sure of excellence and honesty in workmanship, and will have the satisfaction of knowing that the article he takes into his home is not tainted by the privation and despair of the producer. It does not seem a moral thing to buy without endeavoring to ascertain that the worker had an equitable share of the profit of his work. The purchaser can be sure of this who buys from a co-operative workshop. The great show of village garden and co-operative industry to be held at the Crystal Palace in 1888 will also be a Festival of Labor; a new thing in England which the promoters hope will be the precedent of an annual custom, for when labor everywhere has real cause to rejoice, it will be a new omen of public peace. A peace nobler than any hitherto produced by abjectness, and more permanent than any maintained by force.

## ANNA BLAKE.

ANNA was sitting on the door-step, looking away over the rocky pasture and the little village to the hills beyond. She was thinking, and her thoughts were strange, sad thoughts for a girl of ten. This day was her tenth birthday, and the loneliest, saddest, strangest birthday she had ever known, for two days before her mother had been carried away and laid in the burying-ground over on the hill-side by the white church which she could just see through the trees. Of course she was lonely and sad, but the strangest thing was the feeling that all this happened long ago, to some one else, and that she herself was not Anna Blake, but some one who was very sorry for poor Anna, so sorry that the tears fell fast as she thought of her and her happy life with her mother. And this feeling grew stronger still as a kind voice called from the house: "Come, Anna, it's time to get your things on now. I am 'most ready to start." The little girl rose obediently, thinking dully that Anna Blake couldn't be going away, for she *lived here* and had never been away for even a night, while this little girl was going to live with Mrs. Porter at the farm a mile down the road on the other side of the hill.

In the house everything was left as she had always seen it, except that an old trunk was standing by the door, and a desk and work-box were laid upon the trunk.

"Why, that's mother's box, and it's her desk, too," she said. "Are you going to take those with you, Mrs. Porter? Did mother give them to you?"

"No, I am going to take them with us, so that you can always have them to remind you of your mother. They are going into your own room, Anna."

Anna said no more, feeling vaguely

that she must be going away and that she did not understand it at all.

She was an only child. Her father she could not remember, as he died when she was a baby, so she and her mother had always lived alone, and, having no relatives near them, had been "all the world to each other," the neighbors said.

Now all that was past, and it was no wonder that Anna felt like some one else when she left forever the little house where her life had been spent.

Mrs. Porter had taken her, as so many New England women take orphaned children, partly from affection for her mother, partly because she wanted to have some girl she could train in her own ways "to be a dependence" to her in her old age. She was a kind woman, motherly in all her ways, though she had never had a child to call out all the motherliness, and her husband, Farmer Porter, was as fond of children as was his wife.

Farmer Porter, so called to distinguish him from his lawyer brother, lifted Anna from the wagon, helped his wife, and then took the trunk on to the porch and into the house, before leading the horse to the barn. Seeing Anna standing just where he had set her down, he put his hand soothingly on her shoulder and said: "Now don't take on, Annie. Mrs. Porter an' me'll be real good to you. You're all the child we've got, you know. Run into the house like a good girl and help marm set the table an' get supper." The child started at once, and was met by Mrs. Porter with a cheery, "That's right. Now come up-stairs and lay off your things, and then you can come help me get supper."

The little room up-stairs was low, with one side slanting, but it was clean and sweet, with a wide window looking out over the fields and woods to a range of

hills, all blue against the golden sunset. With its white curtains and bed-spread, and the little chair Anna had always used, the table with her mother's desk and work-box on it, and the old hair trunk in the corner, it was very home-like and comfortable. Anna put away her hat and jacket, and followed Mrs. Porter down stairs.

When Anna went to bed that night Mrs. Porter went up-stairs, tucked her in to bed, and left her half-comforted by a loving kiss.

As the months passed Anna became used to the new life, and grew very happy. She was naughty sometimes, like other children, but the deep love which existed between her and her guardians kept all their relations pleasant and reasonable.

At seventeen, Anna was intelligent, capable and trustworthy. Her education had been that of country girls; district school for "book-learning," and the farmhouse for cooking, sewing and house-work. At this time she suffered a grief that changed her whole life. The only one of her school-mates for whom she cared much went to a city to serve as saleswoman in a shop. She was a pretty, flighty girl, who never took kindly to any work for more than a few days, vain and fond of the rather showy style of dress which suited her face. While there was nothing noble or strong about her, yet Ella Brown was by no means bad or coarse. She was merely a girl without strength of character or the principles that can serve instead of strength. And so in a year or two she came home, pale, thin, and with a hunted look in her eyes, and by and by the neighbors began to gossip about her, and the more kindly to pity her, for it was evident that Ella had "gone wrong." After her baby came, and gossip was busiest, Anna went to her friend, begged her to tell who was her husband.

Then, for the first time, Ella broke down and told her pitiful story, which no one had been able to learn before. It was only the old story of a weak girl's vanity and love of finery and amusement. "A store is no place for a girl," she sobbed, "for you've got to dress nice and look pretty, and then any man thinks he's got a right to ruin you. I didn't know as much as I do now, Anna, and so I was ruined easy. It's hard living respectable in a city unless you've got lots of money. It's poor pay, poor food, poor rooms, with no one to help you or care whether you are comfortable, and when a man asks you to go to a show, or a restaurant, or a skating-rink, it's enough sight pleasanter than sitting in a cold room and having nobody to talk to, and so you go, and when you've once begun you go on and on, and then you end like this, with a baby you don't want, and nothing but shame to look forward to all your life." Anna was aghast. Sin of this kind had never come near her before, and she did not know how to meet it. But after a while she said: "Ella, when you get well and strong again you can tell me all the things that are hard for girls in a city, and then we can try some way to help them, and you'll feel as if you could make up for this then. We'll work it out together, Ella, for we are friends, you know, and I cannot give you up because you have done wrong."

In Anna's mind this purpose grew stronger all the time, but Ella never helped her carry it out, for she died, and her baby with her, in a few weeks.

Anna talked over something of her plans and feelings about this with Mrs. Porter, and they decided that she ought to learn the best way of doing all kinds of the work of housekeeping, so she cooked, scrubbed, washed, ironed, and made butter and cheese, till she excelled in all, and then Mrs. Porter spared her to go to a neighboring town and learn dress-making and millinery. Anna had a great wish to take the course in a training-school

for nurses, but she was now needed too much at home, for Mrs. Porter was growing feeble, and no one could help her like Anna. Lovingly she served the old people for two years longer, until they died, and then, at twenty-five, Anna was alone in the world, free to choose her life, and with a small income from money left her by her own mother and the Porters. It was very small, this income, and she must do something to increase it, for she could not live on it.

A rich, elderly man and his wife, who lived in the town where Anna learned dress-making, had grown very fond of her, and now they asked her to come to them, be their daughter, and have no care for her future needs. This she could not do. She felt that now was her time to do her work in the world, and that was to save girls from a life of shame, and make them useful, happy women.

But first she decided to enter a training-school for nurses, believing that every woman ought to know the best way of taking care of her sick friends, and thinking, too, that by this means she might find a position that would further her one great plan.

Once admitted to the training-school connected with a hospital and dispensary, Anna put her whole heart into her work, and succeeded in learning much that would help her in her own work later. She would never be a favorite with "fine ladies," nor a "cultivated" companion, such as many invalids require, for she had but little education in books, and her manners lacked polish, but to those who could see below the outward manner, there was a great charm in Anna's earnestness and her unwavering determination, while her frank acknowledgment of her deficiencies exacted respect.

For one month she had the care of a private patient in the hospital, a woman no longer young—except in faith and enthusiasm—and to her Anna told her story and her plans.

"I mean to have a house in the country somewhere," she said, "and take six or eight city girls to live with me. I shall take them when they are seven or eight years old, before they have been tempted like older ones, and I shall teach them everything women ought to know about managing a house, all the cooking, cleaning, laundry-work, darning, repairing, sewing, waiting on table, marketing, and the good ways of economizing comfortably. I shall teach them to cut, fit and make their own clothes, to buy goods wisely, trim their hats, and take care of each other when they are sick. If they are suited for nurses they shall go to a training-school. If they want to be dress-makers they shall be well taught, and if they make servants they shall be trained into first-rate servants. Then if they marry they can do all that women ought to do to keep their husbands' homes comfortable and use their money wisely and well.

"It shall not be ignorance or lack of power to earn a good living that drives them to ruin, any way, and I will work hard to give them high ideas of life and fill their minds with good thoughts, so as to make it impossible for them to go wrong. No, I don't know enough to give them schooling, myself. I shall hire some lady—yes, she must be a real lady—to live with us and teach them every day. They shall learn all that will help them most in plain, every-day lives, and get a taste for real good books, and they shall be taught to sing, too.

"Yes, it will take lots of money, I know, but I am going to save all I can when I get to work, and the people that want to adopt me will help me do this, I know, and then others will help me when they see that I do some good, and, oh, I know I can do it! All my life, since I was seventeen, I've been thinking of it and working for it, and fitting myself to do it for Ella's sake. I told you about my poor Ella. All that ruined her was not knowing how to do anything well enough to

like doing it, and wanting clothes she could not make and couldn't afford to buy herself. And she hadn't strength of mind enough to go without. And so, when that man gave her pretty clothes and took her to places where she had a good time, she just accepted it all without thinking what it would come to. My girls are going to know how to take care of themselves, and not to care for finery and amusement more than anything else. They are going to do such good work that they'll get safe places to work in, and they are going to have plenty of occupation in their evenings, with good books and their own sewing, to keep them off the streets and out of those wretched skating-rinks."

"Don't be too hard on the love of pretty dresses, Anna," said Miss Thornton. "Most girls want them, and your girls will not all be exceptions, you know. Give them a choice, dear, and only see that their dresses are clean, comfortable and suitable, not too fine for the work they must do in them. You must guide the tastes of your girls, not make them give way to your own entirely, or you will bring about the very evil you wish to prevent. Tell your girls frankly that you can afford just so much for a dress, then let each one choose her dress at that price.

"If to your girls you stand as the power that keeps them in "ugly" dresses and hats, and checks all their aspirations for beautiful belongings, you will surely lose the influence over them which would be your best hold. Feeling that you were unreasonable in that, they would grow to feel that you were unreasonable in other things, and so would less heed your advice or warnings. Believe me, my dear, most young girls need plenty of "good times" and pretty things, and the wish for them is perfectly innocent and right. Give them all you can of both, and then teach them to go without what they cannot get except at the cost of some principle. Let them look to you for all their pleasures and they will soon learn that

when those are denied them there is some just reason for the denial. Make them feel that your decisions are governed by principle, not by mood or caprice, and teach them to so decide for themselves, and half your battle is won. Girls too strictly ruled by a guardian throw aside all rule when they are free from that guardian. You must make them rule themselves fairly and reasonably, and then they will not rebel against their ruler. Make them morally self-supporting, Anna, and then they will be safe. You make them moral paupers if you subject them to absolute rules with no power of deciding for themselves. Let them settle for themselves all questions that come up, but make the confidence between you and them so deep that it is a matter of course that they should bring to you all their joys, sorrows and perplexities, so that you may set them right when their decisions are wrong, and exercise your power of veto if it should be necessary."

"I see," said Anna, thoughtfully. "I've got to be careful, for I can't save them against their wills. They've got to *want* to do right, not to be made to do right."

"Yes, and right can be made attractive to them, quite as pleasant as wrong, if you go to work in the true way. What that way is you will have to decide with each case that comes. Only remember that pink and blue calicoes are just as cheap as snuff-colored ones!"

Anna blushed. "I'll try not to be hard on them," she said. "I'm glad I told you all about it. You've given me some new ideas, and I needed them."

The friendship between Miss Thornton and Anna did not end with the cure of the former. Anna often went to her with puzzling questions of right and wrong, or for help for some of the poorest patients, whose sad stories made her heart ache.

During her time of service, Anna did much besides the regular work, and learned many things not included in the "course."

After receiving her diploma she told Miss Thornton that she had decided to give one year's work to the poor of the city, and that she was to work in connection with a doctor whose "poor practice" was very large. She had taken a room in a very poor neighborhood among tenement-houses of a low order, and was already as busy as could be.

Many times she went to Miss Thornton for money, clothes, or old linen, for her patients, and her accounts of the way such people live were almost incredible. One room to which she was sent had for a bed only a sack of straw on some boards, and no sheets or blankets, but only an old quilt, to cover the sick woman. Getting sheets from her stock, she asked one of the three women in the room to help her make the bed, but found that not one knew how to put on the sheets. Of course any directions would have been ill received, so Anna tactfully managed by saying, "Don't you think it is more comfortable to put the sheet on this way?" Such ways of managing were very necessary in almost all cases, as the women deeply resented being thought ignorant, and were flattered into helpfulness by being deferred to, and asked for an opinion.

All this was good training for Anna, who was used to gaining her point by going straight to it, and who gained much in tact and insight into human nature. At the end of this year of hard work, Anna went to make a long visit with the elderly people who wanted to adopt her. She could afford to rest a while now, for she had learned the chief dangers to be faced by girls who must work for their living, and she knew just where to look for her girls when she should be able to take them. She knew just the kind of homes and shops they lived and worked in, and for what poor pay.

More than one poor girl had said to her: "Don't you see I aint had no kind o' chance to learn decent ways? It's up early to be at the store in time, with a mighty

poor breakfast to work on. It's stand all day, with just time to get a piece of pie and swallow it at noon, and then walk home, dead tired, to a mean supper, a dirty room that's hot in summer and cold in winter; and on the way you meet some fellow you've seen at the lunch-room where you get your pie, and he asks you to go to the skating-rink with him, and you go because it's warm and light, and plenty of people, and you can have a good time. So you don't get a chance to mend your clothes or make new ones, and you have to buy them, and then you get in debt worse and worse, and you're worried, so it's a relief to have any fellow say he'll pay your bills for you. And when you've paid him for paying them you'd as well lie down and die, for nobody'll do you a good turn except to put you into a place for Penitent Females or something, where a lot of people go and look at you and talk about your sin, and you're sort of stamped always like the towels and brooms that belong to the institution. They don't talk about the 'sin' of the man who knew what he wanted all the time, nor the 'sin' of the proprietor of the shop who tells his girls: 'I don't expect you to pay your own board. You'll soon find some gentleman that's ready to pay it for you,' but you're a woman, and of course it's all your fault if you go wrong. It aint fair, that's what it aint. It hadn't ought to be harder for women than for men."

And then Anna could say only: "I know. It *isn't* fair. It ought to be not easier for the woman, but harder for the man, and some day it will be so. Some day people will all see the beauty of pure living so that it will be impossible for them to sin. It will not be in your time or mine, but *it will come*, and all we've got to do is to help it along. If you and I live as we ought, and help other women to live purely, why, we have done all we can to bring that time nearer. Don't you see? You have sinned this time, and you are

sorry. Now you are going to help me to help other girls not to sin. You are going to give all your life to that work. I will stand by you and help you, and you will be strong and brave, won't you? Yes, there must be shame and disgrace. You have brought that on yourself, but every day of the better life will lift you above all this, and you will grow to feel that you are saving other girls from such bitterness of shame."

By talks like this with girls whom she nursed in that one year, Anna learned just what she needed to know, and now she had gone up into the country, among the hills, to rest, think it all over, and make her plans for the future. Miss Thornton had been so deeply interested in her work and in her plans that she had interested two of her friends, who had plenty of money, and they had promised to pay for five years half the expenses of such a training-home as Anna planned.

One house was decided upon, but before the arrangements were made the old lady whom Anna was visiting was struck with sudden illness, and, after a few weeks of suffering, died peacefully. Her husband, who had depended upon her more than any one realized, failed rapidly, or, as the neighbors said, "just pined away," and died two months after his wife. His will, made that summer, gave to Anna the large old house and farm, and income enough to pay her half of the expenses of her Home, leaving besides a good sum for emergencies.

Soon the house was arranged for the four girls and the teacher with whom Anna decided to start. "I can add new girls easily by and by, but four are enough to get used to at first, when it's all new," she wrote to Miss Thornton, and just before New Year's day Anna went to Boston to find her girls. She had written to the dispensary physicians, to the doctor under whom she had worked, and to the head of the hospital in whose training-school she had studied, and the result of

her inquiries was a long list of addresses for her to look up and from which to choose. It was a hard matter, this choice, for every one seemed to need her more than the one before. However, she decided on a German girl of fourteen, whose mother had died on the voyage to America and who had been grudgingly received by a distant cousin, until a place could be found for her. Gertrude knew but little English, but was evidently glad to go from her unfriendly cousin to Anna.

Then came Minnie, a would-be "smart" girl of sixteen, whose mother and father were Nova Scotians, and who was too wild for her mother to manage. Her father was dead.

Two Irish girls of ten and thirteen made up the four. Their mother had disappeared, leaving an unsavory reputation, their father was in jail, working out a long sentence, and Katie and Biddy were living "just anyhow," and very glad of a home which promised plenty to eat, and warm clothes and rooms.

On a cold, bright day Anna took the four girls, warmly clothed in new woolen dresses and coats, and plain felt hats, to the station where Miss Halsted, the teacher, was to meet them. Miss Thornton had engaged her, at Anna's earnest request, and went with her to the station to introduce her and have a look at the girls. It was a short look, however, and the party started for "home," each member feeling strange and a little shy with every other member, except Biddy, who responded merrily to every one, and whose high spirits were a great help to Anna, who, now that she had fairly entered upon the work for which she longed, suddenly felt overwhelmed with the burden of cares and responsibility she had taken upon herself. Doubts crowded upon her mind. Had she chosen her girls well? Oughtn't she to have taken that wretched little French girl, whose coarse words had influenced the decision against her? Could she ever make anything of these

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poor girls, and, worst doubt of all, was she, Anna Blake, the fit person to do this work?

Years after, she told Miss Thornton that all her courage forsook her, and she was desperate at the life she suddenly saw before her, when little Biddy nestled up to her, put her hand into Anna's and said: "Miss Blake, it's meself likes goin' to your house. Katie's scared that you're goin' to take off our pretty clothes and make us go out for cold pieces when we get there, but I aint scared. 'Deed, I *know* you wont beat us, *will* you now?"

"I just hugged her and kissed her," said Anna to Miss Thornton, "and told her she needn't be afraid, nor Katie either, that they were all going to be my girls, and learn to be good and happy, and that I should love them dearly and we should have lots of good times together. And it seemed so easy then to make them happy after the dreary lives they had had that all my fears vanished, and I was ready for work."

It was hard work, too. At first the novelty and the uncertainty, a sort of feeling that it was too good to last, kept the children docile and obedient, but as they settled down into their places, and felt that they *belonged* there, old habits resumed their sway and the struggle began. Gertrude's slowness of comprehension, due in part to her slight knowledge of English, and Katie's and Biddy's heedless ways were small annoyances compared with Minnie's pertness, self-conceit and impatience of instruction or reproof. It was a year of constant vigilance, patient forbearance and daily failures, but at the end Anna and Miss Halsted could see a little improvement on all sides. Minnie was still the trial, for she knew she was brighter and prettier than any of the others, and finally Anna told Miss Halsted that she was going to get another girl or two, prettier than Minnie and more intelligent, and see if by so doing she could not put Minnie into her proper place!

The experiment was tried, and, after a time of jealous strife, Minnie was forced to feel that she was not superior to all girls, and that she must work hard to be even equal to some girls in knowledge and skill. No word was said to her. She was simply left to find it all out for herself.

At the end of the third year there were ten girls in the house, and all doing well. New ones quickly fell into the ways of the household now that the older ones were trained and settled in those ways. Of course there were still trials of patience in many ways, and some girls proved dull and careless, but on the whole the work was a success. Not one was sent away.

Each girl had a small room of her own, and great was the rivalry as to the tidiness and prettiness of the rooms. Anna decided that for certain kinds of work, to be done out of the regular work-hours, the girls should be paid a fair price, that they might have money of their own to spend as they pleased. This was an excellent plan, and a great satisfaction to the girls, who soon learned to use their money well, and to find pleasure in giving to others books or ornaments, or even in sending money to some of the charities in Boston.

At the end of the fifth year Miss Thornton made a visit to the home, and was satisfied with its success. Gertrude was now fitted to go into service, and found a position as lady's-maid with one of the ladies who had supplied part of the money for the home.

Minnie and Ellen, an older girl, who, though a more recent inmate of the home, was fully fitted for her work, were just beginning their course at a training-school for nurses, and Anna was very proud of the three steady, intelligent, earnest and trustworthy girls she was sending out to make their own way in the world.

Katie would go next, and she was a good cook already, only waiting until she should be a little older and less giddy, for Anna was afraid to trust her to her own

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guidance quite yet. So Katie stayed and taught cooking to the younger girls, earning good wages and laying by most of them.

Biddy was to be a seamstress, and a merry, honest, sunny girl she was. Her work was good, and she was in a fair way to succeed, for Anna's friends already sent her all she could do in her own hours, when she was not engaged in the work due to the house, or in the recreation upon which Anna insisted for all her girls.

Miss Halsted was still with them, enjoying her part of the work most thoroughly, and helping Anna by her keen insight and good knowledge of character, as well as her excellent teaching.

The money for the next five years was already at hand, and Anna Blake's home was an assured success.

"I have no rules," she said in answer to a question from Miss Thornton. "The rising-bell rings and the girls know that it is to call them, I have never said they *must* get up then. They are taught that politeness requires them to knock at each other's doors, and to choose convenient times for going to each other's rooms, and they are made to feel that when they go to their rooms at night it is to rest and sleep, not to sit up talking. By taking all such things for granted, I have escaped the necessity of making rules. The girls do not go off the farm without reporting to Miss Halsted or me, and they are too busy with work, lessons, their gardens, and their pay-work to get much chance for mischief or long walks—the farm is large enough, you know. Last year I tried a new plan. It seemed rather hard to bring in any girl I chose, and expect my girls to like her and be good to her, so I selected four girls, invited them here for a 'country week,' and told my six older

girls that they might decide upon the two who should be our 'new girls' this year. It worked very well, and they are specially helpful to these girls, from the feeling of being responsible for their being here.

"The girls see plenty of young people, for we invite the boys and girls from the village to spend days or evenings, and my girls go to the huskings, candy-pulls, and parish-parties, picnics, and sewing societies in the village as soon as I think them old enough and well-behaved enough. I want them to be used to seeing young men, that they may not be unbalanced by the novelty of it when they leave me. I strongly suspect that two of my girls will marry—one a young farmer over on the other hill, the other a carpenter who has the saw-mill in the village. My girls have lives as nearly like real *family living* as I can make them, and I don't mean them to feel that this is an institution or a home with a capital H. They are loyal to me and to each other, as *sisters* ought to be, and I have not yet found one I could not keep here.

"My girls love me, and I can help them to useful, happy lives, and I never was so happy myself as I am now," she ended.

"You have a right to be happy, Anna, and proud of your success, for you have worked hard and waited patiently for it," said Miss Thornton. "Work so undertaken, so prepared for, and so waited for, must always succeed, I think. You have not forced it, but have made the most of every opportunity, and so this has grown naturally and well," she added.

The next day Miss Thornton went back to Boston to tell those who had half-supported the home how well it was doing, and left Anna feeling quite ready for another five years of happy work.

PAUPERISM is the general leakage through every joint of the ship that is rotten.  
—Carlyle.

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## THE UNION FOR HOME WORK IN PITTSFIELD, MASS.

BY ANNA LAURENS DAWES.

In some respects the problem of charity in the larger towns presents itself in the most difficult form. The village is small enough for personal knowledge of need and neighborly supply thereof; the city draws from a large population of philanthropic folk, and binds together a constantly increasing variety of charitable enterprise into a sort of net-work. But the larger towns, especially those which live upon manufactures, are in a different case. There is much want in their midst. Sickness, accident, improvidence, even crime, bring forth their legitimate fruit of suffering. A laboring population of many classes and many nationalities feeds multitudinous rum-shops, and these again beget poverty. But the poor are spread over a wide surface and are many of them of the self-respecting class, who, dropping into trouble for the first time, perhaps through no fault of their own, do not wish to beg and are likely to die if they do not. On the other hand, those who must relieve all this suffering are comparatively few in number, and their difficulties are enhanced by the fancied necessity that each of them should do so many things. The hospital, the home for the aged, the missionary society, the sewing society, the literary club, the French class, the Beethoven club, are all composed of exactly the same people. The division of interest, which supports so many different kinds of religious and philanthropic and educational associations in the city, must be unknown in the country, while unfortunately just as great versatility of occupation is practiced. It has not occurred to the dwellers in towns, apparently, that they cannot do as many things as their city cousins, because forsooth there are not as many persons to do them. It follows, therefore, that each individual

does everything, and the personal strain of our complex life is even greater in large towns than in the city itself.

For this reason charity organization is as real a boon to the town of 10,000 inhabitants as to the city of 100,000, but here the boon is first to the giver and afterward to the needy—the fundamental idea is different. In the city charity organizes to prevent imposture and to seek out the needy with wisdom and friendship, but with little or no direct giving. There many organizations for giving are associated together, without absorption, for interchange of action and intelligent direction and supervision. Charity organization in the country or the town seeks to organize all the charity of the town into *one body*, under one name and emanating from one source, and there under careful supervision. This even in a town of 10,000 or 15,000 inhabitants is entirely practicable. Its advantage to the needy is obvious. Its advantage to the philanthropist, who finds himself an officer and a giver to one organization instead of a half-dozen, is even greater. The new methods of scientific charity can be adapted to such an institution on the one hand, as easily as the old habits of friendly care can be turned into its channels on the other.

The town of Pittsfield, Massachusetts, now the largest town in its commonwealth, and the largest in the country with one exception, found itself confronted with the problem I have indicated, and has worked out the solution along these lines. The result has been a notable success, and some history of the effort may be valuable to other large towns, who would gladly do something of the same sort. It may be said at the outset that much of its wisdom was borrowed from other plans and other

people. Germantown, Hartford, Boston, Buffalo, and scores of other experiments, and the gathered wisdom of many experts, have lent us assistance, both at the beginning and as the years have come and gone, which we gladly acknowledge. There is much in our system which we have found out for ourselves, albeit these very discoveries sometimes coincide with the discoveries of our forebears, and all our plans, like the recipes in the cook-book, have been "tried and found good," but most of them had to be adapted somewhat either to our cloth or our need. We have, therefore, both the advantages and the disadvantages of an institution which has grown up from small beginnings.

In 1878, scarcely more than a year after the birth of the first charity organization society in Buffalo, an appeal was issued to the town of Pittsfield, which it may be said is a manufacturing town, then containing about 12,000 inhabitants. This appeal was signed by the five clergymen of all the Protestant churches in town and by the president of the Temperance Club. It set forth certain facts relative to the establishment and value of a coffee-room, which had been in existence for some time, and the mother's meeting and sewing-school which had grown out of them. These labors had made evident to the good men and women interested therein that a great body of need lay behind the little they had reached, and that some more general and effective organization was needed. They therefore proposed a public meeting that very evening, and to that large and enthusiastic gathering they presented a definite plan. In general, the plan was that which we still follow, after eight years of experience, and while I propose eventually to speak of it somewhat in detail, it is enough, at this point, to say that it provided a central organization under which should come all varieties of charitable work—those already in operation and those yet to be created—from which should radiate constant and better help

for the community. In fact, though not then in name, it was to be a corporation to which should be given the business of caring for the public, and especially for the poor.

One year later, another large public meeting was held, on a Sunday evening in June, which found the society furnished with a board of managers and other necessary officers, a local habitation truly inconvenient in situation, a most efficient superintendent of its work, and the following results. Food, fuel and clothing had been furnished to 112 persons. This aid had not been constant, but in small amounts, frequently loans; several children had been rescued from the streets or less desirable homes and sent to a satisfactory institution. Six hundred articles of second-hand clothing had been carefully distributed, and many gifts of many kinds were acknowledged. Systematic visitation of the various districts into which the town was divided had been made by thirty-three ladies, and, meeting together at intervals for consultation, these ladies had devised many ways and means of helping the needy to help themselves over the hard places. The superintendent himself reported 700 such visits. The coffee-room was still kept up under the charge of a committee of ladies, and grew and flourished even beyond its wont, supporting itself, paying an old debt, fitting up new rooms and doing a vast amount of good both in its own line and in the outside work suggested by its connections. Here was held a Friday afternoon woman's meeting where much clothing was made by those attending, and valuable instruction of various kinds given; here also met the sewing-school, now increased to sixty children; and here was the headquarters of an enterprise started this year, an employment branch, supplying sixty women with work, and incidentally relieving much need brought about by sickness. Let any one who fears that such an organization will diminish the amount of

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charity bestowed or friendly attention to the poor listen to this tale of what was done in the first year of such an effort.

Those who would have the distinctly religious element appear will be interested to know that it is entirely possible, since one or two mission schools were established under the fostering care of the organization, and a series of preaching services inaugurated in the outlying districts. Daily prayer-meetings were also held in the rooms for some months. But desirable as these efforts might seem, their character was somewhat altered, as time taught wisdom. Realizing more clearly that the direct work of this association was philanthropic, the prayer-meetings were given up, and the preaching services and mission schools were turned over to the churches.

The public opinion of the value of this supervision of charity was evidenced by the fact that, in this its first year, the selectmen put in its care twenty-four families who were receiving aid from the town, sometimes to the great surprise and disgust of those beneficiaries, who found the stern helpfulness of work an unwelcome exchange from the unquestioned aid they had had for the asking.

It is not necessary to give the details of each year's work, but the aim continued to be, as one of the reports so well expresses it, to furnish "such relief to the poor as shall dry up the sources of poverty." The value of statistics does not seem to have been altogether understood, and the annual reports differ somewhat in the way they are made up, rendering a tabular statement impossible. Some comparisons may be made, however, between the first report and that made five years afterward, in March, 1884. The superintendent reports at that time 2,500 calls as against the 700 of the first year. The number of district visitors had increased correspondingly from thirty-three to fifty. The number of persons helped was now nearly 500, but, unfortunately, the average amount spent on each person is not shown.

It had greatly diminished, however, through experience. In fact, the increase in care and thoroughness had been the most noticeable gain, evidenced both in the large number of visits and in the greater amount of need discovered. The sewing-school had increased from 60 to 251, with 36 teachers, three times as many as at first. The garments made were 393 in this year as against 160 in 1879, and all this work was carried on at an expense to the association of only \$20.00! It must be said, however, that this was supplemented by very generous gifts of cloth from manufacturers and merchants. The employment branch, on the other hand, reached 41 women instead of 63, but almost as many garments were made, 450 against 544 at first, showing better work and better direction of industry. It will be unnecessary to pursue these statistics further, especially as certain vicissitudes domestic to the institution would require an elaborate explanation of some of our present figures, which would be without interest to the reader.

The methods of the growth exhibited were normal, and show how such care for a community develops in many directions, doing for the public all that it will permit; and they further make it plain that in a large town such an organization will not confine itself to the poor alone, but will attach to itself many enterprises for the general good. For two years an evening school was maintained, attended by more than 100 boys and girls. In connection with this were many lectures and other entertainments of inestimable value. This effort was useful in more than one way, since it led to the establishment of a permanent evening school by the town itself, after which ours was closed, being no longer necessary. A Flower Mission previously under the care of the churches was given shelter in the hospitable arms of the Home Work, and greatly increased its usefulness in the transfer, as well as somewhat en-

larging its scope. Arrangements were made by which children were received for the beautiful country week charity, more than 200 from the city of Boston spending two weeks among our hills during the summer of 1887. A club for working girls was established, combining educational and social opportunities, but with the larger emphasis on the first. A home for old ladies, already well on its feet, came under our care, and again the transfer was much to the advantage of the charity in the matter of permanence, centralization and general interest. These growths, outside and inside, necessitated expansion in the shell as well, and two removes were made. The second time a modest house, centrally located, was bought for the society by the gifts of the charitable, the largest part of the money being given by an unknown friend, or friends, in the agreeable form of a canceled mortgage. This house has proved an inestimable boon to the society in every direction.

One feature of the work deserves mention, because it was of special value. Experienced charity workers probably noticed with some surprise the fact already alluded to, that twenty-four families receiving aid from the town were turned over to the care of this organization in its very first year. The next year this number was increased to thirty-seven, leaving fifty-five families who were cared for in the usual manner by the selectmen. The cost to the town of the thirty-seven under our care (including \$327.00 given to them in addition to our aid, and \$200.00 paid to us in consideration of our labor) was \$1,411.16 for 142 persons as against \$4,051.00 for the 148 persons not under our care—an average of \$9.94 in the first case and \$27.37 in the last! Thus it appears that the town paid nearly three times as much per capita for the individuals cared for by itself. No one will be surprised to hear that the next town-meeting placed the whole care of its out-door relief in

the hands of this organization, to the great advantage of the town as regards the people helped, the nature of the help given and the tax-payer. But, after two years trial, this experiment was given up, and the old method, expensive alike to the manhood and the pockets of the community, was taken up again. The reasons for this action were at once complicated and local, and were not altogether creditable to the community. They are, however, without interest to the general public.

Those of you who have followed me thus far are asking what are the methods of this association. Its affairs are directed by a board of managers appointed by the different churches, each being represented by the pastor, two ladies and two gentlemen. These choose a president, secretary and treasurer from among their own number, or outside it, as seems best. They also appoint a superintendent and matron. These managers meet once a quarter, or oftener if necessary, and to them all important matters are referred. The superintendent is paid a salary (this has varied in different years, at one time being \$700.00) and is responsible for the charity administered by the association. He is to be found at the house belonging to the society every morning, and spends his afternoons looking up the cases applying to him, seeking opportunities for fresh work, and in the many similar duties falling to his lot. The fifty visitors having in charge as many districts, for the families of which they are responsible, meet monthly for reports, consultation and discussion of their many perplexities. The matron has her home in the house and has charge of the work when the superintendent is absent. She also cuts out the garments for the employment branch, receives orders for sewing and sells the articles. She also is paid a small salary. The house is the headquarters of the Flower Mission, the Evening Club, and a general centre for philanthropic

work, to become more and more so we hope as time goes on.

Once a year a public meeting is held in one of the churches, on a Sunday evening. At this meeting the reports are made, and there are speakers from the town itself and from abroad. Much interest is felt in this gathering, which is always crowded, and a good collection is given. After this, responsible volunteer collectors canvass the town, and in this way the annual expenses are met. Deficiencies have been supplied by extra efforts, such as lectures, entertainments, a "letter fund," etc., but it is hoped that the annual subscription will constantly increase, or that the benevolent will endow the society.

This is not the place for incidents, although a volume might be furnished showing the good done by the association, both as a help to the worthy poor and a hindrance to the unworthy. The sick have been succored, the blind have had their infirmity cured, old women have been sent on their way rejoicing, with their railway fare paid, to waiting relatives, and children have been put in good homes. Families are reported who became self-supporting in *four days*, the longed-for work being found, and others have received just that trifling help which kept them from becoming a public charge. Letters have been written for the ignorant, discharged convicts have been aided through their time of worst strain, and everywhere the friendless have found a friend. Equally valuable to the community, perhaps more so, is the work by which were exposed such frauds as the "body guard and companion of Lord Como," the woman who made trips to Canada on the money given her in charity, the family who were dependent on the town for money to buy a melodeon, and that other family, supported in like manner, who were feeding a fine brood of fowls on wheat bread.

The reader has already inferred one of

the greatest advantages of our plan, that this is a highly flexible institution, constantly adapting its methods to the need of the time being. Thus a reading-room was begun and then dropped, as a fine free library did away with any need for another such institution; so also the coffee-room was given up when a good temperance restaurant was established as a private enterprise. The girls' club already spoken of was begun when the opportunity for such a work seemed to appear, and at another time a list was kept of women willing to nurse the sick poor and competent for that work.

In summing up this work, it may be said that we have as a foundation the churches, acting together, and with them the philanthropic element, all united in pushing "everything that pertains to the moral and intellectual thrift of the town." This energy is actualized and brought to a head at one central point for the organized and intelligent prosecution of charitable work, and such other undertakings as are for the benefit of the town. It is like its larger sisters in the matter of careful investigation of appeals, of successfully altering the habit of careless giving, and of furnishing the needy with help to help himself. But it differs from the usual "organized charity" in some important particulars.

It is more flexible, it is connected somewhat closely with the churches, it is the giver of charity as well as the investigator of need. This last is a most important difference, but one obviously necessary to adapt it to the need of the country. Its facilities for investigation make it possible to carefully economize public and private benefactions, to give wisely as well as freely, and to help the poverty-stricken and suffering directly, if needed, although its chief gifts are always work and friendship. The more roundabout methods necessary in the city would be both impracticable and unwise in a country town. This peculiarity also does away with any possible objection of red-

tapeism, while the strict supervision of work and workers commends it to the enthusiast for investigation. By its adoption of the plan of judicious giving it is, moreover, able to combine under one central association, as an organic part of its life, many kinds of charitable enterprises, thus benefiting the giver quite as much as those who receive the gift by the economy of force, time and money. This again is a peculiarity especially fitted to town and country communities.

If this organization should seem to meet the needs of any who are seeking to do a like work, more particular details will

gladly be given. Rev. J. L. Jenkins, to whom we owe an incalculable debt, both at the beginning of the association and for constant support and development of the idea, will gladly furnish such information; or, if the difficulties encountered are those of administration, Mr. Theodore Bartlett, for many years our wonderfully efficient superintendent, will, with equal readiness, supply the inquirer with his experience. I can only hope that the simple story of our experiment and its success may suggest to other towns the advantage and possibility of a similar effort.

### THE WORST EVICTIONS.

WE hear sad stories of evictions by owners against their tenants; but evictions a hundred times more numerous are taking place all the year at our very doors. Shivering women and starving children are ruthlessly expelled from house and home by a tyrant that never relents and is never satiated, who can plead neither justice nor necessity, and his name is Alcohol. The law harbors, sanctions, stimulates this greatest of law-breakers, and sends him forth equipped from the arsenal law has established to clutch the rent that might have saved the home; to snatch the loaf from the table, the dress from the back; to maim and trample on the passers-by; to wreck trains, and sink ships, and fire houses; to kick women and torture children; to crowd the poor-house and the prison; to be a seducer and a murderer; to break human hearts, and to send tens of thousands of precious souls every year to a drunkard's grave. And

what is law doing? It rebukes the robbery, but shares the spoil; punishes the agent, but protects the instigator; condemns the crime, but screens the criminal; denounces the wounding, but sharpens the dagger; vilifies the victim, but licenses the ruffian.

Why may not law interfere to protect the people from the injuries of drink? Law erects light-houses to prevent shipwreck; what should we say if it lighted fires to allure to destruction? Law interferes with the freedom of selling combustibles and poisons; but alcohol is an explosive more destructive than any dynamite, a poison more insidious and deadly than any arsenic. Law enacts sanitary measures, but drink causes more disease and death than open sewers and defective drainage, and, according to Mr. Gladstone, is the cause of more injury than pestilence, famine and war combined.—*Newman Hall, D. D.*

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## CHARITY ORGANIZATION.

BY MRS. JOSEPHINE SHAW LOWELL.

[*An Address delivered before the Woman's Christian Conference in New York City, December 5, 1887.*]

THE Charity Organization Society of the City of New York, of whose objects and methods I shall try to give you some idea to-day, is not an isolated body.

It is part of a great organism which extends over Great Britain and many of our Eastern and Middle and Western States. There are sixty societies of this character in Great Britain, and fifty-two in the United States already, and new ones are constantly being formed. The parent "Charity Organization Society" was established in London in 1869 by some of the most intelligent men and women of that great metropolis, who had had much experience in work among the poor, and who had come to the conclusion that some system of co-operation was a necessity among those who were all alike seeking to relieve the great suffering among the poor of London, but who were all working at cross purposes, knowing nothing practically of each other's labors, nothing of each other's efforts, and so often interfering with and counteracting each other's best work. To quote from its own statement, "the London Charity Organization Society was established to bring about co-operation between the administrators of charitable relief and the poor-law authorities, and amongst the various charities, and to render charitable relief effectual toward its most important object, the CURE, as distinguished from the mere alleviation, of distress."

"Co-operation and the cure of distress," or rather "co-operation for the sake of curing distress," are the watch-words of the Charity Organization Societies throughout the world.

The London society divided its mon-

strous territory into districts, and opened an office in each, which was placed under a local committee, and which was, to quote again, "an inquiry office at the service alike of the poor who needed assistance and of those who desired them," and it was "a first principle of the society to work purely in the public interest, reserving no privileges for subscribers, and taking equal pains to obtain suitable assistance for cases of distress, in whatever way they may have come under its notice."

I have dwelt somewhat upon these points in the constitution of the London society because, as I have said, that society has been the model upon which all the others, numbering now 112, have been formed, with more or less accuracy.

The first society to be established in this country was at Buffalo in 1877, where the Rev. Mr. Gurteen, a former member of the London society, found, upon settling in the city as pastor of one of the Episcopal churches, dire confusion and extravagance in relief-giving, both public and private, and consequent wide-spread demoralization among the poor. Mr. Gurteen inaugurated one great advance over the practice of the London society in establishing the Buffalo Charity Organization Society—that is, the Society bound itself by its constitution to give no relief from its own funds, on the ground that what was needed in Buffalo was not more "relief" but more "charity"—more wisdom, that is, in the administration of such relief as was to be given; and that the new society could better bring about co-operation among existing societies, and work more effectually for

the cure of distress and the diminution and destruction of pauperism, were it unhampered by relief-giving functions.

The Philadelphia and Boston societies followed in 1878 and 1879, and these two societies laid great stress upon another point almost entirely neglected by the London society—that is, upon finding for each family who have sunk so low as to ask for relief at least one *friend*, who shall go to them, not to carry alms, but sympathy, hope, courage, in short, brains and character. These societies proved that the only sure way to cure distress was to remove the cause of distress, and that only personal help could do this. The Boston society also carried out most thoroughly a system of registration—that is, of collecting and giving out for the benefit of relief societies and charitable persons all the information to be had about poor people needing or asking help. As I have said, fifty-two kindred societies have since then been established in our country, some following the London plan and adding relief-giving to their other work, but many keeping themselves free from the temptations which must be associated with relief-giving even under the best conditions.

These societies are all more or less affiliated. They correspond with and help each other. The *Charity Register*, published by the Philadelphia society, is the official organ of many of them, and their principles are, I may say, identical, while their methods have more or less variety.

All these societies, whether or not they themselves give relief, are agreed in considering relief-giving as an evil—often a necessary evil, but still an evil, and, of course, to be always kept at the lowest possible point. I shall, before I have finished, give you the grounds upon which they hold this opinion, which is often considered as unreasonable and inhuman; but I must now, at last, tell you something about our own New York "Chari-

ty Organization Society," which is, naturally, the largest and most important of the societies in this country, even though we cannot claim as yet that it is the best.

In the year 1881 the State Board of Charities appointed a committee to inquire into the methods of administering private charity in New York. This committee received reports from twenty-eight general relief societies, from fifteen dispensaries, from eight societies which helped only the sick, and from sixteen societies whose work was chiefly religious or educational.

These societies reported themselves as having spent during the year 1880 \$546,832, and as having helped 525,155 people. Of course, among these latter there must have been many cases of duplication.

Many of these societies had often expressed publicly their sense of the need of some means of mutual knowledge and help, and in October, 1881, the State Board of Charities adopted the following pamphlet resolutions :

*Whereas*, There are in the city of New York a large number of independent societies engaged in teaching and relieving the poor of the city in their own homes; and

*Whereas*, There is at present no system of co-operation by which these societies can receive definite mutual information in regard to the work of each other; and

*Whereas*, Without some such system, it is impossible that much of their effort should not be wasted, and even do harm by encouraging pauperism and imposture; therefore

*Resolved*, That the Commissioners of New York City are hereby appointed a committee to take such steps as they may deem wise to inaugurate a system of mutual help and co-operation between such societies.

The Commissioners so authorized caused a constitution to be prepared, after careful study of the constitutions of the societies already existing in England and this country, and invited certain well-known and public-spirited men to become the central council, or governing body of the "Charity Organization Society of the City of New York." In 1882 the society was incorporated under a special charter,

and its work may be said to have fairly begun at that time—that is, in May, 1882.

The principles and objects of the Society are thus set forth in its constitution :

#### ARTICLE II.—PRINCIPLES AND OBJECTS.

*Section 1.*—This Society shall be conducted upon the following fundamental principles :

1. Every department of its work shall be completely severed from all questions of religious belief, politics, and nationality.

2. No person representing the Society in any capacity whatsoever shall use his or her position for the purpose of proselytism.

3. The Society shall not directly dispense alms in any form.

*Section 2.*—The objects of the Society shall be :

1. To be a centre of intercommunication between the various churches and charitable agencies in the city. To foster harmonious co-operation between them, and to check the evils of the overlapping of relief.

2. To investigate thoroughly, and without charge, the cases of all applicants for relief which are referred to the Society for inquiry, and to send the persons having a legitimate interest in such cases full reports of the results of investigation. To provide visitors, who shall personally attend cases needing counsel and advice.

3. To obtain from the proper charities and charitable individuals suitable and adequate relief for deserving cases.

4. To procure work for poor persons who are capable of being wholly or partially self-supporting.

5. To repress mendicity by the above means, and by the prosecution of imposters.

6. To promote the general welfare of the poor by social and sanitary reforms, and by the inculcation of habits of providence and self-dependence.

The attempt was made to incorporate all the best points of all the existing societies which had by experience been proved useful. Relief-giving was forbidden because it was evident that such work must always interfere with the more important duties to which the Society pledged itself; the work of investigation and the registration of information was undertaken because by no other means could the Society be of real use to existing charitable societies and to benevolent persons; and the *hope* of the Society was to find for the poor and desolate the friends so bitterly needed by them to guide them out of their distress.

The Society, as you see, has two dis-

tinct branches of work—the one to help the various charitable societies in their work, and the other to help poor people directly; and these two branches are carried on by two sets of people—the first by the Central Council, consisting of twenty-five elected members and about fifteen ex-officers and delegate members. They are the governing body of the Society. They have a central office and a Registration Bureau, where are received and filed away the histories of the people who receive relief from forty-four General Relief Societies, seven National Societies, eighteen Medical Charities, thirteen Institutions, fifty-three Protestant Episcopal Churches, thirty-one Presbyterian, sixteen Methodist, two Lutheran, ten Baptist, eleven Reformed Dutch, three Congregational, three Unitarian, three Universalist, fifteen Miscellaneous Churches and Chapels, four Conferences St. Vincent de Paul. Information is of course furnished from the Registration Office to all of these societies and churches, and to any one else having a right to ask for it. Besides this, if any one asks information about a charitable society or a poor person which is not to be found in the Registration Bureau, a special investigation is made. There were 229 such special investigations made by the Society during the month of October alone.

The central office employs a special officer to deal with street beggars, to find them help if they need it, and, if not, to stop their begging, by having them arrested, or otherwise.

The other branch of the work of the Society, and by far the most important part, the one for which the Society exists—that is, to help the poor, *cure* distress, diminish poverty, and destroy pauperism—is carried on by District Committees.

The territory of the city is divided into nine districts, in each one of which (except the eighth, which is not yet organized) is a district office under the charge of the committee.

Altogether the committees number 109 gentlemen, besides about 100 ladies who compose auxiliary committees, and with the committee act as "Friendly Visitors to the Poor."

Each committee employs an agent and clerk, and upon these officers devolve very important duties; they must be energetic, intelligent, conscientious and sympathetic. They have to hear the first appeal of those who need help, and to make investigations, and upon their truthful seeing and truthful reporting depends the good name of the Society, for if they fail to do good work the Society bears the blame. Upon the whole, the Society is to be congratulated upon having found so many conscientious, devoted and judicious agents.

The offices here, as in London, are intended for the use of the poor who need help, and of those who want to help them. You may ask: "But how are the poor to be helped, if the Charity Organization Society has no relief fund and discourages other people from giving relief? and why should it do such a thing when we all know that poor people do suffer for want of food and coal and for clothing and for rent? If the Charity Organization Society gives none of these things, and tells people that it is wrong to give them, how does it propose to help poor people, and what is the use of sending to it either poor people who need help or people who want to help them?"

These are reasonable questions, and I will try to answer them.

In the first place, although the Charity Organization does not *give* relief from its own funds, it often does most earnestly ask other societies, whose business it is to give relief, to do so, and it often asks private individuals to give help, and gratefully acknowledges that its requests are most generously responded to both by societies and individuals.

It does ask that relief shall not be given carelessly, and it does hold that relief-re-

ceiving is injurious; and I will now try to explain why, and will also speak again of the great blessing which the Charity Organization Society has hoped to bring to people needing help, and still does hope for, in spite of frequent failures and discouragement—that is, as I have so often said, the *friend*, or, as the Society calls it, the "Friendly Visitor." And, first, as to *why* relief-giving is injurious.

Every act, as you know, has both *seen* and *unseen* results; and relief-giving is no exception.

The *seen* results are often good. We find fellow-beings who are hungry; we feed and clothe them. Of course this, the *seen* result, is good; and had they only physical natures, and had we unlimited stores of food and clothing to supply them with all the rest of their lives, and were there no one in the world but ourselves and them, the results might continue to be good, in a certain sense. We should supply the food and clothes; they would eat and enjoy themselves; and we should all die and be annihilated together. But none of these supposed conditions exist.

They, as well as we, have moral natures. Courage and energy and industry and self-dependence are all parts of the moral nature, and cannot be left unexercised without dying out and leaving the human being poor indeed. By supplying food and clothing to those who can and ought to secure them for themselves, we sap the very foundations of their moral nature. We find them poor in material goods, we make them poor in spiritual goods; we destroy the very means on which their ability to help themselves depends. We let them lie down and trust to us for the necessary supplies of life, and thus we weaken their characters and let all their strength die for want of exercise. Having done this, and completely unfitted them for an independent, self-respecting life, we fail them—either our patience or our money gives out, and we leave them

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actually in greater physical suffering even than we found them in.

Further than this, however, the unseen consequences extend. Other men and women, seeing the reward offered to those who give up the struggle and sit down to be fed by others, in their turn relinquish the ceaseless labor required to keep themselves and their children from want, and they, too, fall into the ranks of those who have been ruined by alms-giving, and they, and their children, and their children's children, are the victims of the carelessness and ignorance of well-meaning people who look only at the *seen* consequences of their acts.

This regard to the unseen consequences is absolutely essential to any wise and efficient charity, for we shall often find, if we only look far enough, that, even where the results, both seen and unseen, are good for the few individuals who are directly reached, yet there may be unseen bad effects upon hundreds of people whom we never know and never think of. A familiar example of this fatal truth is presented in the effects of relief given to enable people to eke out a living upon insufficient wages. While such relief may, and often does, save those who receive it from much suffering, it is an absolute wrong, which reaches out and injures, sometimes, thousands; for, by enabling a few individuals to work at low wages, we render it possible for employers to force others also down to the same level; and so a little relief given to a few hundred people may be the means of taking the bread out of the mouths of ten or twenty times as many. However helpful to the few, this wrong to the many is done by any and all kinds of outside help which enables some individuals to work for less than the usual wages.

I do not wish to be misunderstood. In speaking thus of relief-giving, I am, of course, referring to casual, indiscriminate relief to those who can and ought, as I have said, to maintain themselves. I

know, and you know, that there are people who need very much more help than any one ever thinks of giving them, but these are exceptional cases, and are to be treated as such. Another fact is that giving relief destroys the possibility of an equal and truly human relation between us and those we desire to serve. We think of them entirely differently if we go to them as givers of "relief" or as friends who are to sympathize with and consult over their difficulties and try to help them as we would a brother or a sister. In the first case, we feel as if they were destitute of *possibilities*, as well as of actual material advantages; we do not look to their future with hopefulness and so inspire them to new hope, but we become demoralized into regarding them as hopeless and helpless dependents on our bounty. The fatal mistake in charity, as indeed in everything else, is made when physical and temporary ends are sought in place of moral and eternal ones. Since charity is commonly supposed to deal with physical and temporary evils this may seem a foolish and extravagant statement, but it is a fact that even physical ills are best removed by moral means.

"Seek ye first the kingdom of God and his righteousness and *all these things shall be added unto you.*"

It is a lesson we need to learn for others as well as for ourselves, and it is a lesson which experience as well as Scripture teaches. Physical help without moral help is nothing, and worse than nothing. In London, in the hard times of 1867, when the suffering was unparalleled, an East End clergyman said in despair, "The poor starve *because of* the alms they receive." If people are hungry and naked, they must, of course, be fed and clothed by some means, but, if it has to be done by charity, it should be done incidentally, as it were, merely as a means to an end. "Indiscriminate relief," that is, relief without any object beyond and above that of remedying physical suffer-

ing, has been found always and everywhere not even to relieve the physical suffering it is especially aimed at, while it creates much that but for it would never have existed. What do these contradictions mean? What, except that the moral part of us, being the important, in fact the real, part of us, if allowed to perish, drags down with it the accessory physical portion; while, on the contrary, if the moral part is lifted, all the nature, and all the physical surroundings, are raised with it? The soul is more important than the life; a man's character is what makes him a man; and when, to save his life, his soul is degraded, when, to keep him alive, his character is destroyed, his life becomes useless, and he had better be dead. But, then, what *will* help them?

There is only one way, and that is through personal influence. The machinery of the Charity Organization Society is a necessity; the investigation and registration are necessary; but why? Because they clear the way; because they make possible, and prepare for the work of the individual visitor, by whom the real influence for good is brought to bear on the individual poor man or woman.

Persons who have no direct connection with Charity Organization work are inclined to look upon it as principally detective and repressive, aiming primarily to prevent imposture and detect fraud. This is a part of the work, undoubtedly, and an important part; but why should it be? Not certainly because it saves the rich the sums which they might waste in ill-considered alms; but because it saves the poor from the temptation so ruthlessly thrust in their way. It would not be worth while to pursue impostors and punish frauds were the only advantage gained the saving of money to extravagant and selfish people; but it is worth while to take any trouble to prove that lying and cheating are not an easier and pleasanter way to get a livelihood than working for

it. Unhappily, the facts at present all prove the contrary, and it is, therefore, an imperative though painful duty to pursue and punish those who make their living by working on the sympathies of susceptible people.

It is strange, by the way, how easily the sympathies of the majority of mankind can be excited in certain directions, while in others they are absolutely irresponsible.

People are so hard, so unsympathetic, with those who are brought into daily contact with them—so full of pity for those of whom they know nothing; so mean, so cruel often, to their own families, their servants, and their work-people—so ready to lavish mischievous charity upon strangers of whom they have heard some tale of woe! In one of the last numbers of the *Charity Organization Review* the story was told of a London business man who turned away two of his clerks because times were so hard, and immediately sent £50 to the Fund for the Unemployed, to whose ranks he had contributed those two men. Sympathy, however, being rather a late development in human beings, perhaps it is not to be wondered at that it is exercised on what is sensational and unknown rather than on what is constantly before the eyes; but it is a fact not enough recognized, I think, that we should find little field for what is known as "charity" (that is, for exceptional kindness and care on the part of strangers for those who have no especial claim upon their benefactors) if only all the plain duties were discharged in the common relations of life—those between parents and children, between brothers and sisters, between employers and employed, those between churches and their members. It is, unhappily, because so many people do less than they are bound to do that others are called upon to do so much more.

But this again brings us back to the work and opportunities of the "Friendly

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Visitor," and to the sad deficiencies in our work because we cannot find more friendly visitors.

What is needed is that those whom we desire to help should be approached as men and women, that their needs and their weaknesses should all be considered, that their faint hearts should be cheered, their failing courage revived, their weak wills strengthened, their neglected duties held up before them, and that, where they are suffering because of the neglected duties of others, these others should be reminded of their obligations.

All this cannot be done by "machinery"; this must be done by individuals, by men and women who will seek to carry to their suffering brothers and sisters not only material, but moral and spiritual help.

But where shall we find these men and women? All around us are those who need this help; day by day we hear of those who "faint and are scattered abroad, as sheep having no shepherd." It is the old cry: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Since the chief work of the Charity Organization Society is to raise the moral and spiritual nature of those to whom it ministers (and that it is so is proved by its refusal, as a society, to give physical relief), who, of all the people of this community, ought to be the first and most eager to join themselves to the Society, and to help and sustain it in every way? Surely the pastors and the members of churches; for is not that, also, the chief end and aim of their lives?

Should not each church seize upon the opportunity offered it to care for all those who belong to it, if only in name?

If it were possible to place every family needing help under the immediate care of a friend belonging to the same church, an incalculable influence for good would be assured from the first. Friendly visitors are bitterly needed, and especially friendly visitors from the churches—from all the churches, and from the synagogues, in order that each may go to his own. To any who hesitate about joining in carrying out the methods of the Charity Organization Society, I would say that experience gives the most exhilarating encouragement.

We find, as we ought to expect to find, if we believe in God, that there is a wonderful, and to the unreflecting an absolutely astounding, difference between physical charity and moral charity.

The former, being directed to the relief of the body that perishes, partakes of the perishable nature of the body. It has no future; it has to be constantly renewed; it passes and might as well never have been.

In all moral and spiritual charity, on the other hand, there is an undying vitality which spreads and grows and does unending good. It, too, partakes of the nature of the object of its solicitude. The moral nature, the spirit, being capable of perpetual growth, having the faculty of imparting its good to others without losing it itself, whatever is done to raise the spiritual part of man, to enoble his soul, continues to live and to do good to countless individuals and through endless generations.

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"It will all come right. Yes, I think that too, but it will come right *sooner* if more people do something to right it."

## “NONE OF OUR BUSINESS.”

BY MARY G. CROCKER.

[A little girl was heard to finish her evening prayer with these words: “And I saw a poor little girl on the street to-day, cold and barefooted, but it's none of our business, is it, God?”]

None of our business ! wandering and sinful,  
All through the streets of the city they go,  
Hungry and homeless in the wild weather—  
None of our business ? Dare we say so ?

None of our business ! children's wan faces,  
Haggard and old with their suffering and sin.  
(Hold fast *your* darlings on tender, warm bosom,  
Sorrow without, but the home-light within.)

What does it matter that some other woman,  
Some common mother, in bitter despair,  
Wails in a garret, or sits in a cellar,  
Too broken-hearted for weeping or prayer ?

None of our business ! sinful and fallen,  
How they may jostle us close on the street ;  
Hold back your garments. Scorn ! they are used to it ;  
Pass on the other side lest you should meet.

None of our business ! on, then, the music,  
On with the feasting, though hearts break, forlorn ;  
Somebody's hungry, somebody's freezing,  
Somebody's soul will be lost ere the morn.

Somebody's dying, (on with the dancing !)  
One for earth's pottage is selling his soul ;  
One for a bauble has bartered his birthright,  
Selling his all for a pitiful dole.

Ah ! but One goeth abroad on the mountains,  
Over lone deserts, with burning deep sands,  
Seeking the lost ones (it is His business !)  
Bruised though His feet are, and torn though His hands.

Thorn-crowned His head and His soul sorrow-stricken,  
(Saving men's souls at such infinite cost,)  
Broken His heart for the grief of the nations,  
It is *His* business saving the lost !

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## SCHOOL FOR JOURNEYMAN CARPENTERS.

[THE Boston Industrial Institute proposes to open a school for joiners or carpenters which is to take boys at the age of fifteen or sixteen and carry them through a full course, so that they may be trained to the best work of the trade. The plan is stated in some detail in the following report which was read at the public meeting in Boston in December.]

The history of the Boys' Industrial Institute, which calls you together to-night, is short and simple. In the summer of 1884, under the spirited lead of Mr. J. Stilman Smith, who is one of those men who have a special success with boys, a vacation school for carpentry was established in the basement of Warren St. Chapel. The success of the school attracted the attention of Dr. Chas. Weld, and he placed in the hands of the gentlemen who had planned it a sum of money sufficiently large to purchase the necessary tools and equipments for ten or twelve benches of boys to work together. Permanent quarters were obtained at No. 375 Harrison avenue. Schools in the elements of carpentry were opened, not as vacation schools now, but for the hours when the day schools did not engage the boys. Whenever Mr. Smith has been able to conduct these classes, there has been a large and eager attendance. No fee has been asked from the boys, excepting for some special purpose. It has proved that, even in these severely restricted hours, they have made rapid progress, and have gained that sort of knowledge of working in wood which will always be useful to them. It has also proved that many employers of boys, coming into the school-rooms to see them at work, have been interested in the boys, and that they have taken them from our school to permanent positions. The school has been maintained by the liberality of the gentleman who founded it and other friends. In the last year, Mr. Locke of the Warren St. Chapel has used the benches and tools for

classes of his boys whom he has had under training there, generally in the summer vacation. Besides these, there has been one class of girls.

Similar classes, as you know, have been maintained at the Bartlett St. Industrial School at Roxbury, and at the Bennett St. School, fitly called the Bee Hive, at the North End. The success and the need of these schools has called the attention of the School Committee of the city to the possibility of such work.

The city has been very fortunate in the plans which have been adopted for introducing such study of elementary carpentry. At the expense of Mrs. Quincy A. Shaw, proper work-rooms were fitted up, and such boys as were willing to make the time by diligence in their studies with books were permitted to enter the carpenter's classes. The expense of this arrangement was met by Mrs. Shaw until its usefulness was thoroughly demonstrated. The city has now adopted these classes, and they make a part of the regular curriculum of the schools. No boy attends who does not wish to attend, but they are very popular and the classes are always full.

The Boys' Institute was chartered for the purpose of promoting any useful scheme in industrial education.

The first board of directors has remained with little change till now. The president is Edw. E. Hale. The vice-president is Mr. T. C. Amory. The directors are Henry F. Miller, Alpine McLean, Daniel Eldredge, James N. North, Dr. Geo. F. Bigelow, Charles W. Dexter. Mr. W. Howell Reed is treasurer.

The managers have never meant to confine themselves to the elementary and technical work which has been described. They wish to undertake a larger work now, and, to present their plans to the

community, they have invited you to come together.

Such plans were first suggested in a comprehensive form among us in Boston by the late Mr. Ruggles, who wished to establish an industrial school for all boys over the age of fourteen, in which they should have an opportunity to do what they liked to do and could do well. He proposed a course which should begin by receiving all boys who had passed the grammar school course, and there test them in the work of machinists, of builders, of joiners or carpenters, of plumbers and of painters. He supposed that in three months the capacity of the boy would be understood by his teachers, and he then proposed to establish four practical schools: one for machinists, one for carpenters, one for builders, and one for plumbers and painters, in each of which a boy might go forward through all that he would have learned in the best possible apprenticeship. At the end of three or four years, he would come out from school an accomplished journeyman, able to do the best work in his line. The training in one of the schools might be beyond that in another, and the length of the term might vary with one boy or another. But such was the general plan.

Mr. Ruggles was desirous to turn over to such a school his own well-equipped workshop. He said freely that it was his wish to endow it at his death. He memorialized the city government year after year to establish it. But the School Committee never took it up with any heart, far less did the City Council, and he died without giving effect to his well-conceived plans.

Every one, however, seems to recognize the truth that it is very difficult in most lines of industry to secure a thorough training for an intelligent boy. The old system of apprenticeship is practically extinct. A boy can be placed as an apprentice with a machinist. But neither party contemplates any permanency in the re-

lation. And the training given is very apt to be fragmentary and unsystematic. It is, in a large shop, nobody's business in particular to care for the pupil. In the business of joiner's work or carpentry, which engages our plans especially just now, it is even more difficult to secure any chance for a boy. All boys like to use tools. The schools we have carried on show how eager boys are to take hold in that line. But, under the modern system, a great deal of the work which apprentices used to do is performed by machinery driven by steam. The workmen need rather instruction in processes, and, indeed, in the elements of the very science of architecture. As the work of a modern carpenter and builder goes on, it is very hard for any master to make himself responsible for the training of a boy. What follows is that our best shops rely for their best workmen very largely on the supply to be received by emigration from Europe.

The Boys' Institute of Industry has no desire to contend against a natural social law in this matter, if there is any social law which directs that boys shall not be taught to be good workmen. But it does not appear that there is such a law. On the one hand, the schools which we have already maintained bring to our knowledge many boys, with an evident aptitude for tools, eager to go on to a thorough training in the joiner's craft, who have no opportunity to do so. On the other hand, we believe it to be within the knowledge of all builders that first-rate joiners, really trained to the very best in their art, are found with great difficulty. It cannot be said that the demand has created a supply. We are told that wages are as high in the best work of this walk of work as thirty dollars a week, and that a very considerable addition to the present force of skilled workmen would not reduce that rate of wages. We are told that work is intrusted to inferior workmen, who do it, of course, no better than they can, which

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architects and carpenters would gladly intrust to better hands if they had them to employ.

Nor does it appear that much is to be relied upon from the emigration from Europe, or from the system employed there. On the continent of Europe the apprenticeship system is maintained more successfully than with us. It would seem, from the reports of education in Austria, Germany, Holland, Belgium and France, that for carpenters and joiners, the European contractors rely mostly on the training given by masters in shops on the old principle. They supplement this by evening schools, and even Sunday schools, of industrial art, in which drawing and the mathematics needed by carpenters are taught with a good deal of care. But excepting in some one or two charity schools, and in one in Hanover, we have found no account of a well-equipped school for joiners, which devotes its whole time to the practice as well as the theory of the joiner's art.

The one exception is that of Nienburg, in Hanover, where a special school for builders is kept open through the winter for rather more than five months. The pupils study and work sixty hours every week. The course covers two years. In 1883-84, there were 195 pupils, of whom eighty-nine were masons, eighty-seven joiners, two tilers, two mill-wrights, seven cabinet-makers, and one locksmith.

"It is now one of the most remarkable and meritorious schools on the continent. The men whom it was especially designed to help in their trades were stone-masons, brick-layers and carpenters, to be trained for future master-builders, lower-class builders to be trained for master-builders, constructors of public works, subterranean works, and constructors of reservoirs; constructors of water-works, river-works and mill-works, and land-surveyors of the first and second class. The general workmen whose education it undertakes are plasterers, tilers, roofers,

joiners and carpenters, glaziers, turners, decorators, ornament-sculptors, modelers, engravers, smiths, gold and silver-workers, gardeners and husbandmen. Its great merit is its perfect adaptation to the wants of each separate class of persons. For young men who are much employed in winter, and less in summer, it provides summer courses of study, and gives them vacations in winter, and *vice versa*. It has classes in the early morning, the same at midday, and the same over again in the evening; and the hours of the different day classes are so timed that the pupil may attend many or few hours of the day, and still obtain the studies he requires."\*

In this country, however, some advance has been made in this direction, enough to show that it is quite possible to maintain such schools, and that the young men in them profit rapidly and largely by them.

Mr. Auchmuty's school in New York provides as one of its six departments a school for joiners or carpenters. This is an evening school, open for two or three hours for the months of winter. The boys pay enough to pay the salaries of the teachers and for the stock they use, about ten dollars a quarter for each pupil. They are generally young men engaged in other trades where they earn enough to pay for the charges in this school. The school has room for about forty pupils, and there are always more applicants than can be received.

But this is the only school in America of which we have any report of which the definite intention is training journeymen for their work. Many of the gentlemen here have seen the Chicago Industrial School, which is maintained with great spirit and success. Its object, however, like that of most of the European schools, is to train gentlemen's sons to be the foremen or directors of workshops. They are to learn enough of the use of tools to direct other people to do work. The

\*Barnard's Report.

Chicago course is for three years, and two hours of every day must be spent in the workshops, which are admirably equipped. There are work benches for forty boys. But it is clear from the reports that most of the wood-work is done in the junior year. And the detail shows that the training does not go generally into the final work of the cabinet shop. It would seem as if 320 hours were given in the whole to joiners' work in the Chicago School. A boy would gain as much as this by attending 160 evenings in such schools as we have been carrying on in Harrison avenue.

It is rather a sad thing to say, but it appears to be true, that the best schools for training in carpentry are in some of the great reformatories for boys of the Middle States or of the West. It seems a pity to confess that an honest boy, pure and upright, has not so good a chance for training in a noble and useful occupation as he would have, had he been guilty of some disgraceful crime.

No one of these institutions quite meets the demand which the directors of the Boys' Institute suppose to exist and which it is their wish to supply. On the one hand, a part of the best technical schools which teach carpentering offer themselves as providing for the needs of those who wish to be foremen or contractors. They propose to give enough technical knowledge to enable a man to judge whether work is well done or not. But they do not propose that the pupil, when he has left them, shall earn his living by the work of his hands.

On the other hand, by far the larger part of the European institutions, which provide any work in workshops, provide it in very elementary forms, often as a charity to paupers, and even in the method of teaching is given the impression that it is to be avoided if possible, and only undertaken as a last resort.

We propose a thorough school, with the purpose of turning out first-rate join-

ers or cabinet makers, who shall be able to earn a high rate of wages, shall take pride and pleasure in their vocation, and rely upon it as the means for supporting themselves and their families. We believe that, if the joiner's business is thoroughly taught, young men will regard it as an honorable and desirable occupation which they will, if they have sufficient capacity, be glad to enter upon. And we believe that, in the long run, there will be pupils enough in such schools to maintain them, as there are pupils enough to maintain special schools of drawing, music, pharmacy, chemistry, and engineering.

It will be observed that the solitary European illustration, mentioned in Dr. Barnard's report, is of a school, open for less than half the year for a course of two years.

We have not satisfied ourselves with so short a course. We propose a school of three years, open the greater part of the year for eight hours a day. Of these eight hours, we propose that four, five or six shall be spent with tools at the bench under the direction of skilful workmen, whose aim should be to teach the pupil all he can learn, and who should make wholly secondary the wish to produce articles salable or desirable in the market.

The remaining two, three or four hours would be spent in drawing, arithmetic, geometry, and such other studies, as to the strength of materials, the use of tools, architecture and design, as are desirable for a first-rate carpenter.

It is not desirable, nor, indeed, possible, to go into much detail as to the plan. If the managers are to go on, their first duty would be to direct some expert to furnish the best plan possible on the experience of the schools already existing.

If there exists the need for such a school which we suppose, it will, after it is once established, have pupils enough to support its own running expenses. If there is no need of it sufficient to give it such a support, it is certainly undesirable to es-

tablish it as a charity. There is no need of forcing people to learn to be carpenters if they do not wish to learn. We know, however, that the decay of the old apprenticeship system has been so gradual that it will require some time before the public sees that the establishment of well-provided industrial schools is the proper alternative. We suppose, therefore, that the first school must be considered as an experiment, and that the charge of the permanent plant must be taken by gentlemen of public spirit, who feel as we do that here is a necessary addition to the present system of education. We suppose it necessary to have a workshop large enough for forty pupils. There should be two other school-rooms, which need not be large, and possibly an office or bureau for the master in charge. We have supposed that the rent of those rooms would be about one thousand dollars, and the

necessary cost of tools, benches and other equipments might be more. We should wish, therefore, to have in hand for the enterprise we propose as large a capital sum as \$25,000, with which to purchase such a building as would serve the purpose, and to prepare the proper apparatus.

At the outset, parents and guardians would be slow to see the advantages of the new system. At the beginning, while it is a novelty, it will be necessary to seek the help of those who believe that in the future the joiner's trade or "mystery" is best to be learned in such schools. We shall hope that different societies or boards of trustees who hold funds intended for the education of boys will see the advantage of placing such boys in this school and paying the charges. This we do not ask as a charity, but as a practical illustration of an improvement that seems proved necessary in our social arrangements.

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## THE ROYAL VICTORIA HALL: ITS WORK AND ITS WANTS.

BY ONE OF THE COMMITTEE.

[Reprinted from the *Charity Organization Review*, September, 1886.]

THERE is still some of the Puritan dread of amusement surviving among us, and yet more of the effects of the reaction against that morbid dread. It is true this is a comparatively small set-off against the great debt of gratitude which we owe to our Puritan ancestors, but it is nevertheless a lamentable thing, and if all the good, earnest people, who denounce theaters and music halls as intrinsically bad, would put their shoulders to the wheel, and help those who are trying to purify them from evils which (however closely bound up with them) are not essentially part of them, they might do untold good, and keep much temptation out of the way of those who now fall victims to it. The

rich are comparatively independent of outside amusement. They have their roomy, comfortable homes, with books and musical instruments, and the education which enables them to enjoy these possessions. They can insure quiet and solitude when they wish, but the working man lives always in presence of his family. Up to a certain point no doubt this is an advantage, and the tie between parent and child is all the closer from the absence of the servants and governesses, to whom the parents' duties are too often left. But imagine what it would be to have no nursery to which the fretful child could be sent for even one-half hour, no separate room in which to carry on any

occupation which needs quiet! At best, where there is good health and good management, where the children are tractable and domestic operations not unduly obtruded, the one or two rooms of the working man's home are unfit, by reason of the cramped space, for his sole place of recreation. And where the wife is spiritless or overspirited, where the elder children are quarrelsome, and the baby fretful, and where washing day is prolonged over half the week without much to show for it in the end, can any one wonder that recreation is sought elsewhere even if nothing better is to be found than resorts full of temptation to an excess which increases tenfold the discomforts of the home life?

The public is waking up to the fact that the provision of amusement cannot be safely left to commercial speculators. The Kyre Society, and the many societies for providing free concerts and cheap concerts, testify to the spread of a conviction that man does not live by bread alone, and that to brighten the lives of the poor and to lessen that joylessness which Cardinal Manning finds so striking among them\* is as much true charity as alms-giving, and perhaps less likely to be abused. The Beaumont Trustees, too, include in their splendid scheme concerts, entertainments and a winter garden, but at present this is only a splendid scheme, not an accomplished fact. It would seem to be on too large a scale to be carried out by any one man, and it remains to be seen whether a body of men can be found, with a sufficient combination of enthusiasm, practical experience and power of pulling together harmoniously, to realize the scheme *as a whole*, especially if they decide on weighting themselves with the additional complications caused by the sale of strong drink. But whether realized in all its details

or not, the attempt shows that the public conscience is awakening on this subject.

We propose here to give an account of an attempt which has been very successful during more than five years in realizing a part of what the Beaumont Trustees are aiming at—successful, that is morally, though we regret to say, not financially. We draw attention to it now, because there is some danger lest the greater *éclat* of the larger scheme should divert public attention and support, from what is *actually doing* a most important work, albeit on a smaller scale than the other.

The Royal Victoria Hall, Waterloo Bridge Road (formerly only too well known as the "Old Vic" or "Queen Victoria's own Theatery") was re-opened by a company as a temperance music-hall at Christmas, 1880, with the object of providing a counter-attraction to the drink-selling halls of the neighborhood. It was hoped that variety entertainments, purified from objectionable matter, would prove at least self-supporting, and perhaps yield a small dividend; but this hope has proved to be in vain, because the profits of ordinary music-halls are only made by the sale of strong drink. All expectation of a dividend was given up at the end of a few months, and the directors virtually retired from the management in favor of a committee, which being convinced that the thing was a moral success, though a financial failure, raised subscriptions to meet the difference between the receipts and the expenditure. There have been many vicissitudes in its history into which we have not space to enter.

Suffice it to say that the company was eventually wound up by voluntary liquidation, and the hall now belongs to trustees, who came forward at a crisis when it seemed as if the whole must stop for want of funds, and by buying the remainder of the lease freed it for a period of

\* See his speech at the annual meeting of the supporters of the Royal Victoria Hall.

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thirteen years from the greater part of the rent, which up to that time had been a heavy burden.\*

When first the hall was opened there were variety entertainments every night of the week. For the benefit of those uninitiated in music-hall terms we must explain that the "variety entertainment" is the sole fare of the ordinary music-hall. It consists of comic songs, clog dancing, hornpipes, acrobatic performances, nigger minstrelsy, performing animals, comic ballets, etc., the audience smoking freely all the time. In the ordinary halls, where the waiters push the sale of drink (for the sake of their percentage) at every opportunity, it is easy to believe that a considerable portion of the audience will have its finer susceptibilities so far blunted by drink that genuine fun and true humor or skill will command less applause than what is vulgar and coarse. This lowers the standard among the *artistes*, and so the entertainment has been degraded. The comic songs are usually more or less vulgar and occasionally profane or otherwise objectionable, while they are always depressing to any one with a sense of humor or an ear for tuneful melody. It is difficult to insure that nothing wrong shall creep into an entertainment of this kind, very difficult to steer wisely by carelessness as to essentials and fussiness as to trifles. Mere vulgarity the managers of the Victoria Hall did not attempt to exclude; they were content to draw the line at what was absolutely wrong, and they have had the pleasure of seeing the standard of the audience gradually rise. Lately an *artiste* who was considered one of their prime favorites was hissed for a bit of vulgar audacity—nothing worse—with which she expected to bring down the house. It is a pleasure, too, to record that the standard of music-hall entertainments is rising elsewhere also. Public attention has

been drawn to the subject. Magistrates have spoken strongly, and in some cases threatened a withdrawal of the license. Managers have followed the example of the Victoria Hall, and inserted in their programmes a request that the audience will inform them if anything objectionable is said or done on the stage; and professionals have no vicious preference for what is wrong, unless it wins the applause which means for them daily bread.

Still they have sometimes strange things to tell. One man answered an inquiry as to his wife's dress with—"Oh! she'll suit *you* well enough. She didn't suit—Music Hall. They wouldn't let her go on there because her skirts was too long. Every night for a week she was ready, dressed in decent skirts, and they wouldn't let her appear. At the end of the week I claimed the money according to her agreement and got it." Another *artiste*, when asked if she liked appearing in the scanty costume depicted in the photograph she had brought with her, said that at first she could not bear it. When the manager of a certain music-hall (of respectable reputation) had bullied her into appearing for the first time in that costume, she just got across the stage and fainted in the opposite wing. "But," she added, "I'm used to it now and I don't mind it." The more is the pity, one feels inclined to say, that women should get used to such things! The feelings of professionals towards the hall might probably be summed up as follows: "We know we have to mind our p's and q's when we come here, and you can't give the prices some do; without the drink and with your low prices, we can't afford it. But we like coming here, because whatever you promise, you pay, without keeping us waiting. We're sure of our money, and we're sure of civil treatment and a comfortable place to dress in, which is more than we can say of some places where we go."

So much for the kind of entertainment

\*In this liberal work Mr. Samuel Morley was the head.

which at first was all that the "Vic" offered to its patrons.

The management found it necessary to enlarge the constituency from which the audience should be drawn. Mr. Sims Reeves, the great ballad singer, came to sing. The reception given to him will not soon be forgotten. Mr. Sims feared the smoke on his throat, and a special request was made that there should be no smoking. If any late-comer smoked, there would be a cry: "Put out that pipe. We'll pitch you over if you don't put it out." Dead silence as "Tom Bowling" began. In the middle of the most pathetic verse a baby lifted up its voice and wept, and the singer stopped! Amid a storm of hisses the poor mother withdrew as quickly as the crowded state of the house would allow, and then the aim of the audience appeared to be to wipe out the *contretemps* by the fervor of their applause. That they were successful may be inferred from the fact that Mr. Sims Reeves paid them the unusual compliment of singing an encore to each of his songs.

Some time after the concerts had become an institution on Thursday nights, an hour on Fridays was given to temperance meetings. Tuesdays were given to popular lectures with stereoscopic illustrations. An effort was then made for classes for more systematic teaching.

"Behind the scenes" in a theater is a weird region, comprising scene-docks, dressing-rooms, lumber-rooms, full of "property" of the most varied kinds, from coffins to sausages, mostly useless for music-hall purposes. A basement-room at the Victoria Hall was adapted some years ago for athletic exercises; the scene-dock above it has been since converted into a club-room, where about 100 men meet for billiards, bagatelle, smoking, and reading the news; while another room was occupied several evenings in the week by temperance and friendly societies. There remained an almost unused reading-room, above the club-

room, which could be used for classes, with possibilities of extending into other unused rooms beyond, should the classes increase.

Accordingly last autumn a Class Committee was formed, mainly by the exertions of Dr. J. A. Fleming, and placed in communication with the South Kensington authorities. Classes in electricity and technical drawing were started at a very low fee, and at first with few pupils, but the numbers rapidly increased, till there were sixty-four—that is, as many as could be conveniently accommodated.

Later in the season classes were begun in Animal Physiology under Dr. Drew, and Chemistry under Mr. W. P. Bloxham. None of them were advertised, for it was feared that the numbers would grow so quickly that the promoters would not be able to keep pace with them, and the enthusiasm of the students is such that little advertising is likely to be necessary for next season, when more room will be available. A meeting of teachers and students was held at the end of May to discuss future plans. Seventeen men gave in their names as willing to distribute handbills of next season's classes. "I'll even give them out in the streets on Sunday afternoons, as if they were tracts," said one, at which the others laughed as though that were the *ne plus ultra* of self-devotion. Another, who had taken his passage to Australia, wished he could put off emigration for a year in order to attend next winter's classes. "You must start a Victoria Hall there," suggested some one.

"Well, I've done the next best thing, I've got an introduction to the Sydney Institute," was the answer. One of the teachers expressed a hope that each old student would bring three new ones.

"Three, sir! I hope to bring twelve from our place," answered a man who worked for the United Telephone Company. "The men are handling things they don't understand, and they want to under-

stand them." Who can measure the gain it would be to society if all workmen understood the things they handled! Not merely those whose work is obviously scientific, like engineers or instrument-makers, but carpenters, builders, plumbers—aye, the very housemaids and scavengers—would do their work better and with less temptation to scamping, if they understood the principles, mechanical and sanitary, on which that work should be done! Still greater would be the gain to the workers themselves, if what is now drudgery were raised to the dignity of work done on principle.

Some trades, indeed, are so subdivided and specialized that one hardly sees how general principles can be brought to bear on them. One would think there must be something "rotten in the state of Denmark," when a man's whole life is spent in such work as file-packing or the making of the fifteenth part of a pin. Conventional work, too, such as that of a tailor or shoemaker, affords little scope for a man's higher faculties. If by chance a shoemaker grasps the elementary fact of anatomy, that there are five toes to the human foot, his customers are apt to insist that he shall ignore it, and for fashion's sake give only room in the boot for three. But if it is a man's fate to earn his bread by necessary but uninteresting work, does it follow that his life need be

dwarfed to match his work? Give him an interest in the works of God or the needs of man outside his own narrow circle—how much brighter and better his life will be!

The hall is let on Sunday evenings for services, but that is an entirely separate affair, with the management of which the Committee have nothing to do. Party politics, too, are excluded, unless the hall is let for the special purpose of a political meeting, which has been done twice to the leaders of the two chief political parties. As to temperance, no shade of opinion should prevent sympathy with this work, unless there be any one who makes it a matter of principle that strong drink should be admitted everywhere without exception. The Committee merely says, "we will try what we can do without it *in this place*." There is no preaching of teetotalism except on the one night of the week specially set apart for it and labeled accordingly. No man can say that he was invited to an entertainment and came in unawares of a temperance "preachment." Perhaps it would be easier to get helpers if the place were more identified with some one party—if it were more strait-laced on the one hand, or less careful of genuine propriety on the other, but it would stand on a less firm basis.

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#### PUBLIC EDUCATION IN GERMANY.

[*A Leaflet published by the Industrial Education Association of New York.*]

MR. SAMUEL SMITH, the well-known member of Parliament, has lately completed a short tour of Germany, during which he has been making inquiry concerning the primary and technical schools of the country. The results of his observations were published in a letter to the London *Times*, which is here reproduced.

The bill to which Mr. Smith alludes in his opening paragraph is that entitled "A Bill to make further provision for Technical Instruction," which was introduced at the last session of Parliament, but not acted on. Mr. Smith's letter is of importance to us in this country, not only because we want to know all that we can about what

Germany is doing, but because most of his points of criticism against the English schools apply equally well to those in the United States.

"England has at last roused herself to the necessity for technical education. The bill, which was unhappily crowded out last session, will be reproduced next year and, I trust, expanded to larger dimensions. It will contain, I hope, a clause for the establishment of evening continuation schools, for which object I gave notice of an amendment last session. My trip to Germany has been chiefly taken to learn what is doing there in this direction, and what is the drift of educated German opinion. With your permission I will briefly summarize my impressions. I premise by observing that each state of the German Empire manages its own education, and that the laws and regulations differ somewhat, so that general statements referring to all Germany cannot be made without qualifications. I will not weary your readers, however, by going into details respecting each state, but place broadly before them the general features of German education.

"The salient fact which strikes all observers is the universality of good education in that country. There is no such thing as an uneducated class; there are no such things, speaking broadly, as neglected and uncared-for children. All classes of the community are better educated than the corresponding ones in our country; and this applies quite as much to primary as to secondary education. Nothing struck me more than the general intelligence of the humbler working classes. Waiters, porters, guides and others have a knowledge of history, geography and other subjects far beyond that possessed by corresponding classes in England, and the reason is not far to seek. The whole population has long been passed through a thorough and comprehensive system of instruction, obligatory by law and far more extended than is given in

our elementary schools. I went through several of these schools and observed the method of teaching, which was simply admirable. The children are not crammed, but are taught to reason from the earliest stages. The first object of the teacher is to make his pupils comprehend the meaning of everything they learn, and to carry them from stage to stage so as to keep up an eager interest.

"I saw no signs of weariness or apathy among either teachers or scholars. The teaching was all *viva voce*, the teacher always standing beside the blackboard and illustrating his subject by object-lessons. The instruction was through the eye and hand as well as the ear, and question and answer succeeded so sharply as to keep the whole class on the *qui vive*. The teachers are, as a body, much better trained than in England, and seem to be enthusiasts in their calling, and the school holds a far higher position in the social economy of the country than it does with us. What I am saying here applies equally to Switzerland as to Germany, and for educational purposes Zurich will compare with any part of the German Empire. The main advantage, however, that primary education has in Germany over England lies in the regularity of attendance and the longer period of school life. There is none of the difficulty of getting children to school that exists in England; the laws are very rigid and permit no frivolous excuses, and, what is even more important, the people entirely acquiesce in the laws, and are inclined rather to increase than relax their rigor. It is well known that in London and all our great cities a large part of the population seek to avoid school attendance by every means in their power, and consequently the attendance is most irregular. There is very little of this in Germany; at least I have not found it so. Then in our country a great portion of our children are withdrawn altogether from school, after passing the fourth or fifth standard, at the

age of eleven or twelve, whereas in Germany almost everywhere attendance is compulsory until fourteen for boys, though in some places girls are allowed to leave at thirteen.

" This last point is the one I wish to emphasize. The great defect—I might almost call it the fatal defect—of our system is that it stops just at a time when real education should begin. It allows a child to leave school at an age when its learning is soon forgotten and its discipline effaced. It is hardly too much to say that the two years additional training the German child receives in the elementary school doubles its chance in life as compared with the English child.

" But this is not all. The Germans are rapidly developing a system of evening continuation classes which carry on education for two or three years longer. In Saxony the boys who leave the primary school, if they do not go to the higher schools, must attend for three years longer—say until they are seventeen—continuation classes for at least five hours per week. But teaching is provided for them, and they are encouraged to attend twelve hours per week. So complete is this system that even the waiters at the hotels up to the age of seventeen attend afternoon classes, and are taught one or two foreign languages. I take Saxony as one of the most advanced states; but the law is much the same in Wurtemburg and Baden and the system is found to work so well that it is in contemplation to extend it to all the states in the German Empire, and Austria will probably follow suit. This is confidently expected to happen in the course of 1888. I must state as an undoubted fact that in Germany and Switzerland, and I believe in some other continental countries, the opinion is ripening into a conviction that the education, even of the poorest classes, should be continued in some form or another to the age of sixteen or seventeen. They find by experience that wherever this is adopted it gives

an enormous advantage to the people in the competition of life, and, above all, trains them to habits of industry and mental application. I believe that it is owing to this system of thorough education that Germany has almost extinguished the pauper and semi-pauper class, which is the bane and disgrace of our country.

" Wherever I have gone I have inquired how they deal with the ragged and squalid class of children, and I have been told in every city I visited—Zurich, Stuttgart, Nuremberg, Chemnitz, Dresden, and Berlin—that such a class practically does not exist. I do not mean that there is not poverty and plenty of it in Germany. Wages are much lower than in England, and many have a hard struggle to live. But there does not seem to exist to any extent that mass of sunken, degraded beings who with us cast their children upon the streets, or throw them on the rates, or leave them to charity. Some half a million children in the United Kingdom are dependent, more or less, on the alms or the rates of the community, and probably another half-million are miserably underfed and under-clad. Nothing to correspond with this exists in Germany. The poorest people there would be ashamed to treat their children as multitudes do with us. Indeed, I have not seen since I left home a single case of a ragged or begging child. I repeat that the great cause of this both in Germany and Switzerland is the far greater care they have taken of the education of the children for at least two or three generations, whereas we have only taken the matter up seriously since 1870, when Mr. Foster's great Act was passed.

" Let us contrast the general condition of our London children, for instance, at the age of fifteen or sixteen, with that of the same class in Berlin or Dresden or Chemnitz. With us nine-tenths of the children have long since left school, and a too large proportion of them are receiving no training but the coarse and brutalizing education of the streets. Most of

them retain little of what they have learned at school, except the power to read the 'penny dreadful,' which stuffs their minds with everything a child should not know. They are to a very large extent adepts in profane and obscene language, and are frequenters of the public house, and similar places; a great many of them are learning no useful trade or calling, but are drifting helplessly into the class of wretched, ill-paid, casual laborers. Very many of them marry before they are twenty and are soon the parents of a numerous progeny, half-starved and stunted both in body and mind. Compare, or rather contrast, this with Germany. At fifteen or sixteen a great part of the children are still under excellent instruction. Exceedingly few are to be found roaming about the streets. They are prohibited, at least in some parts of Germany, from entering the public houses (except with their parents) until the age of seventeen, and I am told are everywhere prohibited from smoking until sixteen. In fact there are, both by law and public sentiment, barriers placed against the corruption of the young which do not exist in England.

"No country has ever suffered more from the abuse of the idea of individual liberty than England has done. Owing to this overstrained idea we did not get compulsory education until long after the advanced nations of the continent, and still we are far behind them in the care we take of our children. It is intolerable that this state of things should continue longer. Democratic government everywhere insists upon good education, and expects each citizen to fulfil his duties to the state.

"Public opinion in our country will certainly insist, and that before long, that we shall not be forever disgraced with the residuum of the most drunken, demoralized, and utterly incapable, population to be found in any modern state. It will insist that some time be spared for the solution of this vital question from the wran-

gles of party politics and the personal recriminations of party leaders. When one sees what a poor country like Germany has done to raise its people in spite of the conscription and three years compulsory military service, in spite of frequent and exhausting wars from which our island home has been free, one has grave doubts whether our system of party government is not a failure.

"Certainly we waste on barren conflicts and wordy strife far more time than any other nations do in the conduct of their affairs. They direct their energies with business-like precision to supply the exact needs of the people, we fritter away our enormous political energy in fruitless party contests which every year degrade Parliament lower and lower, and make it less and less fit for the practical work of governing the nation.

"One thing seems certain. Unless we can give more attention to the vital questions which concern the welfare of the masses our country must go down in the scale of nations. No honest observer can doubt that in many respects the Germans are already ahead of us, and they are making far more rapid progress than we are. They are applying technical science to every department of industry in a way that Englishmen have little idea of. Their polytechnics and their practical technical schools are far ahead of anything we possess in England, the leaders of industry are far better trained, the workmen are far better educated and far more temperate and thrifty than ours are. Wherever the Germans and English are coming into competition upon equal terms, the Germans are beating us. This is not because the Germans have greater natural power. I believe the British race is far the more vigorous naturally. But they are organized, disciplined and trained far better than we are. They bring science to bear upon every department of the national life, whereas we, up till lately, resented all state interference, and so exag-

gerated the doctrines of freedom as almost to glory in our abuses.

"There is much more I might say if space permitted, but it will not do to trespass further on your indulgence. I will only add in conclusion that England

must wake up, and that immediately, to the necessity of a far more thorough and practical system of education, else she will lose the great place she has hitherto held in the world's history."

### WOMAN'S WORK.

THE progress of enterprises in large cities, by which boards of women offer the necessary offices and shops in which women may offer for sale their various manufactures, is very remarkable. It is constantly introducing to the market new manufactures, and giving an opportunity for working women without much experience to try their hands in enterprises which need to be developed. The New York society, which led the way in these enterprises, gives in its annual report the following sketch of their history :

#### I.—THE PAST.

The need of an institution in which the many intelligent and cultivated women who are not and never can be artists, and who, when reverses and common sense demand that they shall help themselves, have the wisdom to do what they can, and do it well, had been long and increasingly felt, when in April, 1878, Mrs. Choate suggested to a few ladies to unite with her in organizing the New York Exchange for Woman's Work, an institution where gentlewomen might find a market for their work. The Society commenced operations on the tenth of the following month. All who have been concerned in such things know how serious a factor is the initial outlay connected with the establishing, upon a permanent basis, of a work of any kind. Notwithstanding this, in seven months only, from thirty articles registered for sale on the tenth of May, the business of the institution had so de-

veloped that 17,566 had been registered by the eleventh of January, and the amount paid to consignors, \$6,566.05 during the period stated. A more hopeful commencement it would be almost impossible to imagine.

In two years, that is, by the fifteenth of April, 1880, subscriptions and donations and sales amounted to \$67,435.76, and amount paid to consignors, \$46,709.91. We had enlarged our premises, opened a luncheon-room, and the influence of the work accomplished had extended far and wide, the last request for a copy of our by-laws having been received from New Orleans.

In 1883, we had paid to struggling gentlewomen over \$110,000, and the need of a permanent fund and of placing our work upon a permanent basis became increasingly felt.

In 1884, through the generosity of one noble helper, we were enabled to move to our present premises, the needs of our work making ampler accommodations a necessity.

In 1885, the result of our moving into a better position was evidenced in an increase of over \$9,000 in the amount of our sales during the year; and we were able to rent very satisfactorily a large portion of our new premises to gentlewomen supporting themselves. The rooms not used by the Exchange are occupied by a skilful stenographer, a very clever teacher of little children, a school for physical culture, under the direction of a well-

known physician, and by a Teachers' Bureau.

During 1886, nearly \$40,000 was paid to consignors, and the success of the Society had been such that twenty-four similar organizations had been established in nineteen states. Fifteen of these institutions had already enabled women to earn no less than \$668,598; and the modest beginning with the *thirty articles* we held for sale in 1878, here in New York, had led to the payment, actually made, of over \$500,000 to those we have undertaken to assist.

It must not be imagined that such results as we have briefly stated have been achieved without constant watchfulness, unlimited patience and a general struggling with every difficulty. But surely there is sufficient in the past to make us confident of the present and hopeful for the future of the New York Exchange for Woman's Work.

The report gives the following account of the present aspect of business:

In the present, we have to record the same steady and solid progress that has marked from the first the institution's career.

The various branches in existence are represented by a fancy article department; a department of commenced work; an infants' department; a children's toy department; a department for the sale of knitted and crochet goods, and another for the sale of miscellaneous articles. Added to this, there are rooms for the sale of old furniture, antique, bric-a-brac, and an order department in which whatever is embraced in the Exchange catalogue may be obtained upon due notice, to suit the purchaser's taste. As illustrating the extent to which this branch is appreciated, we are glad to say that in the past year the Exchange has satisfied the following demands upon its resources: Plain sewing, 1,495 pieces; English embroidery, 2,165 pieces; fancy work, 1,586 pieces, and painted work, 628 pieces. Of these,

only forty-four pieces were returned as unsatisfactory. In the last six years, the total of orders received amounted to 34,946 pieces.

The managers ask special attention to articles of household utility and necessity, which are supplied by the institution. These include all the requisites for general household use, luncheons, Sunday teas, the sick-room, etc. Plain and fancy breads, butter, eggs, etc., are also supplied, and it is confidently hoped that the patronage the Exchange receives will largely increase in connection with these domestic articles. A quiet lunch-room is provided for the accommodation of customers, where home-made dishes *from consignors* will be served between the hours of 12 and 3 o'clock as promptly as at any *successful* restaurant.

The whole amount disbursed since the commencement is \$300,161.72. In the cake and preserve department alone, the returns for the last year amount to \$11,138.84. This shows the capacity for development which the Exchange represents.

The following are the offshoots of the parent association: Albany, Buffalo, Binghamton and Rochester, N. Y.; Brooklyn, L. I.; Newark, Englewood and Morristown, N. J.; Baltimore, Md.; Stamford, Conn.; Boston and Somerville, Mass.; Providence, R. I.; Pittsburgh, Pa.; Richmond, Va.; Louisville, Ky.; Charleston, S. C.; New Orleans, La.; Cincinnati and Toledo, O.; St. Louis and St. Joseph, Mo.; Chicago, Ill.; Evansville, Ind.; Minneapolis, Minn.; Lincoln, Neb.; San Francisco, Cal.; Bridgeport, Conn.; Jacksonville, Fla.

The total amount paid to gentlewomen in New York and the centres above mentioned is \$986,384.44. The reports from four places have not been received, or the total now specified would exceed \$1,000,000.

The future usefulness of a work which has already benefited such large number

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is only to be measured by its working capital. Unfortunately this is not in a satisfactory condition. By a charge of ten per cent on the articles sold, supplemented by subscriptions, donations and legacies, we have been enabled so far to carry on the work from year to year. But to give it that stability and permanency which the undertaking so well deserves, something more than this is an absolute and very urgent necessity. The managers earnestly ask, in the name of the many gentlewomen who are, and must

continue, dependent upon the institution being generously maintained, that at least 100 subscribers of \$100 per annum may be forthcoming by Christmas next. If the friends of the Exchange will endeavor to secure these, there will be in the future many grateful hearts to thank them, while their own will be gladdened by the thought that there is no charity of a nobler character than that which, with delicacy and tact, succors the needy without humiliating them, and helps the poor to help themselves.

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### VISIBLE SPEECH.

It is now nearly twenty years since the Messrs. Bell, father and son, introduced in Scotland their very interesting invention to which they gave the name "visible speech."

By this method, any person trained to it, could write down the sounds of a language, even though it were unfamiliar to him, in such a way that another person trained to it could read that language at sight easily, and make himself understood by any person who was acquainted with it. A new use for this system has been found in the writing of the intricate language of China. This was perhaps anticipated by the Messrs. Bell, but we doubt if any other persons apprehended that such success would follow. The following narrative, which is taken from Mr. Gordon Cumming's experiences in China, by the editors of the *Monthly Packet*, will show how considerable an advance has been made for the prospects of Chinese literature. For, as the reader will see, blind persons in China have learned in four months to read that language. Before this time, three years was considered as the shortest period in which seeing people could learn the requisite number of characters.

"Those who have attempted to master the excruciating difficulties of any of the numerous dialects of Chinese, or the terrible array of intricate written characters, which the weary eye must transfer to memory ere it is possible to read the simplest book, can alone fully appreciate the boon which has been conferred on the legion of the blind in China by means of the patient ingenuity of a Scotch working man. Since in favored England, where the ravages of small-pox and ophthalmia are so effectually kept in check, there are nearly 40,000 blind persons, we can form some idea of their number in China, England being just about the size of the smallest of the eighteen Provinces of that vast Empire. Whereas in our own land even to see one blind beggar is exceptional, in China there is not a city where they do not abound, frequently going about in companies of a dozen or more, and assembling at certain spots in clamorous crowds, hungry and almost naked—truly of all men most miserable—the more so, as many are also afflicted with leprosy.

"The benefactor, who has in such a wonderful sense opened the eyes of the blind, is Mr. W. H. Murray, whose calling to Mission work must be traced to an acci-

dent in a saw-mill, whereby he lost an arm, and so was disabled from following his original profession. This apparent calamity has resulted in a discovery, which, if properly developed, may prove an incalculable boon to millions yet unborn in the Celestial Empire.

"As soon as he was able to resume work, Mr. Murray obtained employment as a rural letter-carrier in the neighborhood of Glasgow, but was subsequently employed by the National Bible Society of Scotland as a colporteur, and at this time his remarkable facility for languages attracted the notice of some of the Directors. It was accordingly arranged that he should attend classes at the College, though his studies were not allowed to interfere with his regular work. All day long, therefore, he travelled with his Bible wagon, rising daily at 3 a. m. all through the chill winter mornings, in order to prepare for his classes at 8 and 9 a. m., and then began again at a new day's work of book-selling.

"During this period, apparently so fully occupied, he found time for an additional study, his interest having been aroused by seeing so many blind persons come to purchase books printed on Moon's system. Having mastered this, he took lessons in Professor Bell's system of visible speech, and also in Braille's system of reading and writing for the blind by means of embossed dots.

"Ere long he was sent as the Scottish Bible Society's agent to Peking, where his work as a colporteur was at first very discouraging, but has of late years proved remarkably successful, and has included several highly encouraging Bible-selling expeditions into Mongolia. In the course of his sixteen years work he has sold upwards of 22,000 copies and portions of the Holy Scriptures in the Chinese and Tartar languages, so that, were this the sole result of his accident, it would be no trifling gain to his fellow-men.

"But furthermore, on arriving in China, he found that the aforesaid system of visible speech (which he had acquired simply as an interesting curiosity) actually facilitated his own study of the very difficult language, so he noted down the value of every sound he mastered, and thus ascertained that these are really limited to about 420—a very goodly number as compared with our own 24, but a mere trifle as compared with the 4,000 distinct and crabbed characters which every Chinaman must learn to recognize at sight before he can read such a book as the Bible in ordinary print, a task which usually involves six years of diligent study. Even a child must master 1,200 characters before he can read the Chinese equivalent of "Jack the Giant Killer."

"The continual sight of the innumerable Chinese beggars, whom Mr. Murray met at every turn, awakened an unspeakable longing to devise some means of alleviating their hard lot, and it was evident that, in a country where literature is held in such high honor, the power of reading would be simply an incalculable boon. He therefore set himself to reduce the 420 sounds to a system of equivalent dots, and his patient ingenuity was at length rewarded by finding that he was thus able accurately to represent the perplexing sounds of the language, and to replace the bewildering multitude of Chinese characters.

"Having thus overcome these apparently insuperable difficulties, his next care was to test the system, and prove whether even the most sensitive fingers could learn to discriminate 400 separate arrangements of dots. Selecting a poor little orphan blind beggar, who was lying almost naked in the streets, and who, notwithstanding his loneliness and poverty, always seemed cheerful and content, Mr. Murray took him in hand, washed and clothed him, and undertook to feed and lodge him, provided he would apply himself in earnest to mastering this new

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learning. Naturally, the boy was delighted, and we can imagine his ecstasy, and the thankful gladness of this teacher, when, *within six weeks*, he was able, not only to read fluently, but to write with remarkable accuracy.

"To complete the experiment, two blind beggar men were next induced to learn, the boy acting as teacher. One was able to read well within two months; the other more slowly, but also with great pleasure. It was at this stage that I made their acquaintance, and it struck me as intensely pathetic, as we stood at the door of a dark room—for it was night—to hear what I knew to be words of Holy Scripture read by men who, less than four months previously, sat begging in the streets, in misery and rags, on the verge of starvation.

No wonder that to their countrymen it should appear little short of miraculous that blind beggars should be thus cared for by foreigners, and endowed with apparently supernatural powers; consequently, when one was sent out to read in the street in company with a native colporteur, crowds gathered round to see, hear and to buy the book. From the singular reverence of the Chinese for all written characters, and for those who can read them, it is evident that a blind reader there occupies a very different position from that of the men whom we are accustomed to see in our own streets. Furthermore, in no other country have so many converts attributed the conviction, which has induced them to face all the persecution that almost invariably follows the renunciation of idolatry, sorely to their solitary study of some copy of the Scriptures which has casually fallen into their hands. Hence it is obvious that, as assistant colporteurs, blind Scripture readers may prove most valuable agents in spreading the knowledge of Christian Truth.

"I may add that the same system has been applied to musical symbols, and

several boys who were found to have a remarkable talent for music have now been instructed in its science, and have learnt to write music from dictation with extraordinary facility. When the sheet is taken out of the frame, each reads off his part, and rarely makes any mistake. One of these boys now plays the harmonium at the Sunday services in Chinese, the others forming an efficient choir.

"Of course tidings of the wonderful gift thus conferred on a chosen few have brought others who, being able to maintain themselves, have come as self-supporting pupils. Thus one blind man arrived who had travelled 300 miles to put himself under Mr. Murray's tuition. Another came, who was found to be endowed with talents which seemed so specially to fit him for the ministry that he has been transferred to an institution at Tien-Tsin where candidates are prepared for Holy Orders.

"Amongst the recent pupils has been a handsome young married woman, about eighteen years of age, who lost her sight shortly before her marriage. Her betrothed, however, proved faithful, and brought her to Mr. Murray's care; in a few months she had mastered the mysteries of reading, writing and music. Both bride and bridegroom are Christians. Another very satisfactory pupil is a young man who lost his sight when he was about twenty. He rapidly acquired the blind system of reading and writing, and then set to work to stereotype an embossed Gospel of St. Matthew in classical mandarin Chinese, which is the *lingua franca* understood by all educated men throughout the Empire.

"Of course, in a country where the dialects spoken between Canton and Peking are so different as to necessitate the publication of, at least, eight different translations of the Bible for persons with the use of their eyes, it is evident that these must be reduced to the dot system ere the

blind beggars of the central and southern Provinces can share the privilege already open to those of North China; so that eventually schools for the blind must be established in southern cities."

After an absence of sixteen years, Mr. Murray has now returned to England. A movement is in progress there to enlarge the methods of his interesting school.

### HEALTH RESORT IN FLORIDA.

[WE are glad to publish the following letter, which seems to open an opportunity for persons of moderate means, who wish the advantages of a Florida climate. The letter explains itself, but it is proper for us to say that, before publishing it, we have taken measures to form an opinion with regard to the site designated. Persons well competent to judge assure us that the place which is thus offered for the use of northern emigrants is such as has great advantages for sanitary purposes. No person must expect to make a fortune in raising oranges on one acre or on five acres of ground in Florida, but persons who wish to go to Florida for the luxury of a mild climate at the period of a northern winter may be assured that this position is an advantageous one. Any society or any individual which wishes to take up Mr. Crafts's offer may address him personally, or may send inquiries to this office.—EDWARD E. HALE.]

*Dear Sir:*

As attorney and treasurer of the Silverina Land Co., proprietors of certain lands on the beautiful Silver Lake in Marion county, Fla., I take pleasure in making an offer publicly, which I have made pri-

vately to one society already—that is, we will give to any benevolent society, or person, a five-acre block, No. 32 on Silver Lake, provided the grantee will within one year from date of deed build ten cottages thereon, costing from \$250 to \$500 each. The idea is to have on said block a winter resort for those in moderate means, without the high charges peculiar to the hotels of Florida—that is, at prices within the reach of the common people.

In this tract there are twenty-four lots 145 x 50 feet. The land is seventy feet above the lake, and between 300 and 400 feet above the sea, and is as healthful and beautiful a place as there is in Florida. The offer will be open a reasonable length of time. Yours truly,

A. B. CRAFTS,  
Treasurer of Silverina Land Co.,  
Westerly, R. I.

### REPORTS.

THE Industrial Aid Society of Boston issues a monthly report which is of value in showing constantly the statistics of work. A similar report from other charitable organizations would be of equal assistance to all interested. Such a report is not necessarily long. The one in hand is but a page, but it states the number of applicants in each department, the

number who have found work, the kind of work, the age of applicants, whether employed in city or country, and the number of nationalities represented.

These statistics are constantly needed for reference, and we call attention to the very convenient method adopted by this society.

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## Ten Times One.

"Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
And Lend a Hand."

A MULTIPLICITY of clubs has sprung up all over our land—we might indeed say the world—showing the decided feeling in the minds of older persons to train the younger generations to public spirit. Not only those who number among their mottoes "Lend a Hand," but many other organizations called by various names, make the practical demonstration of the doctrine of love a strong point in their constitutions.

Not alone from Wadsworth Clubs do letters constantly come asking, "What shall we do?" but from people who do not even have a club of any sort. A lone girl or boy, trying to see more light through the little rift in the cloud, asks what she or he can do. An older person in adverse circumstances, but with a longing for fuller life, asks with the same earnestness with which the young man came to Christ. She does not know that she asks precisely the same question. She has never studied to find out the word *eternal* does not mean simply length and no more. The word really means length and breadth and depth and fullness. She wants a broader, fuller life. She wants her little ray, which, like a drooping plant, will die if left to itself, strengthened by more love until that life stretches out in every direction toward eternal life. She says, though she does not know it, in this intense yearning, "What shall I do to inherit eternal life?"

And so it is fitting now, so early in the year, to give some general hints bearing on this subject.

To absolutely forget ourselves in love for others is angelic. "Angels can do no more." But we are not angels and we can approximate only. Duties press hard on every side which, with our limited knowledge, we feel that angels cannot know. We must begin therefore by putting aside ideas too high for us, and, reaching out, take up the work which we cannot fail to find close by, and do it with faithfulness. "Begin" is the best advice to be given at first. Do not feel that you must go to China or Turkey or among our own Indians. It is not necessary to send boxes hundreds of miles away. All this work is good and comes next the hand of many clubs and people. But it is not unlikely it does *not* come next your hand. Perhaps your work as a club is much smaller and seems to you of much less value. Who can measure its size, its value, but the good Father? It is only when every man and every club shall faithfully perform the smallest duty that God's work will be complete, and a failure to do what seems to you small may cause suffering, sorrow or calamity unknown. Let this thought console us when we lay aside our strivings after great things and turn to the more humble work of life.

A poor woman, delicate in health, lives quite by herself. Were she your mother what cares would you save her! And yet the poor woman's health is as delicate as your mother's. What if every morning a bright fire was kindled for her in her stove and the kettle put on before she was allowed to get up! That little attention means a good deal to an invalid woman in a New England climate. You say it would be a good deal of trouble to do it every morning? Yes, it would. It

would be far easier to put the ten-cent piece that Uncle George or Aunt Mary or somebody else has given you into the contribution for some far-away object. It does sound well to say our club or our class raised so much money for this or that enterprise. What did it *cost* you? It is not easy to leave one's warm bed an hour earlier these winter mornings and go into the cold, and it costs an effort to do it day after day. Which is more pleasing in God's sight?—your own self-indulgence and gift with no cost, or the brave struggle to help another?

Perhaps some sick child comes to your notice, or, on a larger scale, there is near by a county hospital with a children's ward. How much do these children have to help along the weary day? They are shut away from our sight and forgotten. But can Tommy remember when he broke his leg, and the weary days he passed without turning? Sue and Nelly read to him, Mamma played backgammon, Cousin Kate brought new toys and Grandma even brought over some knitting needles and showed him how to knit a Christmas gift for Mamma. And even then Tommy would wail out, "Oh, dear! bread and beer; if I weren't sick, I wouldn't be here," and sigh and look very forlorn. And this was Tommy, with all the comforts and devoted friends. And how about that other Tommy who broke his leg and was carried to the hospital? What amuses or shortens his days? Do not forget, when you look about you, this work so near at hand. If you are a club, send out word that you are a "toy-repairing club," and solicit broken toys. You will be surprised to see how wonderfully well bright boys and girls can cure sick horses and dolls, or anything else in the toy line. Then send them to the little sick children who, because their hearts are happy, will gain all the faster the physical strength they need.

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And in the older wards of a hospital, a little time given to reading to a patient, to playing a game of checkers, or even to telling what sort of a day it is outside, and what you saw on your way there, will not be time misspent. "I was sick \* \* \* and ye visited me."

At Christmas there was a festival in a sailors' chapel in Boston. Over 200 sailors were present, strangers in a strange land (for only half a dozen were Americans), called together by the kind chaplain of the mission. Unfortunately, there were not presents enough for all, as 125 only had been expected. Such a thing ought never to occur again, and here is a chance to see that another year no sailor goes away empty-handed. It is not the size of the present that pleases the sailor. Can you imagine yourself, James or John, left by chance for a few days among a strange people, who, nevertheless, were celebrating your own great holiday? You go with a group of others to a hall where, with a difference in detail, the festival is the same. Suddenly you hear called, "John Brown" or "James Thompson," and there, taken from the tree, is actually a "comfort bag" for you with your own name pinned to it. Ah! John or James, Sue or Mary, you don't know yet what it all means. It means friends where one was alone, it means happiness where one was so forlorn, it means a more cheerful lookout for the future and a tear for the past. And what is a "comfort bag"? A sailor knows full well, and prizes highly. It is the same little bag your mother made and your grandmother made before her. It has compartments for sewing materials, even patches when large enough, and a wee Testament in the bottom. And this little thing carries love and happiness and courage with it, and any child can make it.

Do not say you cannot find the work to do. It is right before you, behind you, on the right hand and on the left. But be careful you are not striving for something which is called large or great. Begin, do the little things first, the rest will come.

## THE MESSAGE OF THE KING.

*A Valentine Story for Every Day in the Year.*

BY MARY H. MATHER.

### I.—HOW IT CAME.

THERE were just ten of them, happy, wide-awake girls, who played tennis together in the summer, went on skating and sleighing-parties in the winter; and, in fact, had the very nicest kind of times generally, the enjoyment of which was but the greater from the fact that each one of the number believed in doing all that she could for the happiness of others. For, you see, they belonged to the order of "The King's Daughters" and were striving to

Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
Lend a Hand.

And they were doing it all "In His Name."

This was the reason that each one wore on her watch-chain, or tied in her button-hole, a little, silver cross, bearing the letters I. H. N.; it was also the reason that they had all met at Marjorie Winter's on this bright Saturday morning in January.

Perhaps it was one of the most informal organizations that ever existed. Many of the girls were in their last year at Madame Clement's, and that meant too hard work to allow much time for regular meetings and minutes and officers. So it happened that in this Ten there was not even a president or secretary, only the privilege and duty resting upon each one to let the others know if at any time there were aught to be done for the King.

"What is the message, to-day, Marjorie?" asked Ray Hunter, when they were cozily settled around the cheerful fire.

"It comes through Ruth, this time," answered Marjorie. "She is to tell us all about it."

Ruth took a letter from her pocket and

then waited a minute for "Trip" Hammer, as the girls called her, *Tryphena Hammer*, as the family Bible recorded it, to take off her hat.

Trip had an aversion to having anything on her head when she wanted to think. She said it distracted her mind, and it was to this innocent article of wearing apparel that Trip imputed her sad want of memory regarding the heads and divisions of good Dr. Milton's somewhat lengthy sermons. Certain it is, however, that, though the letter of the discourse may have been forgotten, the spirit of it generally sank deep into the earnest hearer's heart.

"Ready!" said Trip at last, emphasizing her remark by a vigorous poke of her hat pin through the crown of her hat, and Ruth began:

"I think it is a special message this time, girls, because it seems just as if we were meant to do the work. You see, I wrote to Aunt Ruth the other day about our Ten, and happened to say that we were ready at any time to answer any message from the King, and so she says:

"*Dear child*:—Your letter comes just at the right time, for now I can put into your hands some people in whom your Uncle Paul and I have long been interested. (Uncle Paul is a minister, you know, in Centreville.) They all need very sorely any little brightness or sunshine which I think your Ten can give in some way. I inclose to you a few items concerning each one, leaving you to do what seems best."

"And now," added Ruth, "here they are, and isn't it fortunate? There are just ten, and I thought," Ruth's face grew quite rosy at the idea of telling any of her thoughts, "I thought we might do some-

thing for them on Valentine's day—write them letters, or something."

"The very thing!" exclaimed Trip Hammer. "Read us about them, quick. I never could bear to write compositions, but I might manage a letter, may be."

"And as you read we can choose," suggested Ray.

"Well, then," began Ruth, thus encouraged, "here is the first: 'Rose Haines, a bright, ambitious girl, was studying hard to fit herself for a teacher when she met with an accident that makes her an invalid for life. Her mother, a seamstress. For two years Rose has borne her suffering bravely, but is now beginning to lose heart a little and grow discouraged.'"

"Oh, dear!" said Trip Hammer, "I should think she would. I'm afraid I wouldn't know what to say to her."

"I could write to her, I think," said Grace Warren, the rather pale girl in the big chair by the fire. "I have been sick myself, and I know what it is."

The tiniest little sigh imaginable came with these words, but only the fender heard it, and knew that it meant a regret for the college education that Grace would never be strong enough to have.

"You're the very one," said Trip, impulsively, "because you've been abroad, you know, and you could tell her all about the places and things that she will never see."

"So I could," said Grace, brightly, "and I can put in, well, wait until I see if I can and then I will let you know."

"She is all right," said Ruth. "I will read the next description:

"Miss Grant, very rich and very miserable. Lives in a house, large and beautiful, but empty of all joy; is wearing her days out in sorrow for a little niece who was the idol of her life for five years, but who died a year ago."

"Oh!" said Kate Richards, sitting up very strange in her corner of the lounge, "girls, if it only could be done!"

"What could be done?" asked Ruth.

rather startled at the suddenness of the interruption.

"Why, there's the dearest child that you ever saw over at the Little Wanderers' Home. Just the most perfect dear! I lost my heart to her completely and fairly begged mother to let me bring her home to keep, but mother seemed to think that six daughters were as many as she could manage at present.

"The small dear is an orphan and hasn't a sign of a relative, and if only Miss Grant could know!"

"I have an idea. Give me Miss Grant, and I think I can fix it."

By this time the Ten were all thoroughly in earnest over the work, and they waited eagerly for Ruth to read about

"Donald Grey, an old Scotchman, a florist, laid up for the winter with rheumatism, and missing sadly his attendance on the flowers, from which he seems to have taken into his heart a love of all things beautiful. He is really a poet, living a prose life."

"Let me have him," said Daisy Carter, who, even on that cold day, had a flower in her button-hole, and was rarely seen without one. "I know I can write to him."

"Phil Brown," read on Ruth, "a little lame boy, trying hard to be brave and patient under the suffering that it will always be his lot to bear."

"Oh! let me have him," said Trip, and every one knew why the brown eyes filled, suddenly, with tears, and why her fingers trembled as she wrote the address of the boy, for they knew that Trip was thinking of the little, lame brother who had gone before her to the Palace of the King.

"I thought I would like to take the next one myself," went on Ruth. "She is 'Mrs. Chrissman, an old woman who has been growing blind for a number of years, and now cannot see at all. She is just recovering from pneumonia.' I happened to think of something I could send her," added Ruth.

"Now here are 'Dot and Burton, little twin sisters, just getting over the scarlet fever. Their mother a washer-woman, and very poor.'"

Jennie Strong took those, and then Alice Hallam, whose last Christmas present had been the addition of a pipe-organ to her music-room, spoke at once for

"'Miss Brainard, a young music teacher without friends, but making a brave attempt to earn a living.'"

Then came "'Amy Ford, a young girl confined to the house by the care of a sick and exacting uncle, whose whims and fancies seem at times unendurable.'"

Ray Hunter said she would remember her.

"'Miss Partridge, a tailoress, living entirely alone without so much as a cat for company, after the poisoning of her faithful four-footed friend a month ago,'" so appealed to Pink Preston's heart that she declared she would send her a handsome Tabby with a blue ribbon tied round its neck.

Only one more name remained on the list and that one Marjorie claimed, "'Paul Walters, a boy with an artist's soul, resolutely putting aside his own desires and learning a trade to support his mother.'"

And then, after a little prayer from Ruth that all the work might be done "In His Name," the happy-hearted girls went to their homes to plan at once for Valentine's day.

#### II.—HOW IT WAS ANSWERED.

"It's a valentine, I'm thinking, ma'am," said Jane, the irrepressible, as she brought in the missive in its fancy wrapping, and laid it by Miss Grant's breakfast plate.

Jane did not quite understand the connection between her sad-eyed mistress and such cheerful things as valentines, but she was thankful for anything, however small, to break the monotony of the dreary home life.

"A valentine?" said Miss Grant, a throb of remembrance filling her heart as

she thought of the dainty ones that had been sent to her darling a year ago. Who had dared to remind her, in this way, of the past? But there the valentine was, and at last Miss Grant broke the seal, and took out—Miss Grant will never forget the first look that she had into the little pictured face, with its winning smile and honest, pleading eyes. Almost it seemed as if she could hear the little voice saying the words that Kate had written below the picture :

I'm a little, lonely maiden,  
No home or friends are mine,  
So I've come with kisses laden  
To be your Valentine.

And then Jane, the voluble, was rendered speechless for a minute by the sight of her mistress "just a-cryin' her virry oies out, shure, over that bit ov a valentine, and a-lettin' the coffee grow stone cold."

And while this was happening at the big house, Mrs. Haines, in the little brown house across the way, was saying to her daughter, as she said every morning, "I'm sorry, dear, to have to leave you," and Rose was answering as usual, "Never mind, mother, I shall not be lonely," when the postman gave a rap at the door and dropped a thick letter into Mrs. Haines's hand.

"For you, Rosy," said the pleased mother. "It must be because it is St. Valentine's day."

Rose smiled rather sadly at the thought of any one remembering her at such a time, but the next minute she gave a quick gasp of delight.

"It is! mother, it is! Oh!" and was in the midst of Grace's letter while her mother slipped quietly away, her heart full of thankfulness to the unknown sender who had given her daughter this pleasure.

Such a valentine as it was! Rose's face grew very sweet and tender as she read, for the letter came right from the heart of a girl, a girl who had suffered like herself and had been disappointed, but a girl who

had been to wonderful places, beautiful places, where Rose had never so much as dreamed of going.

There were glimpses of these places all through the letter, graphic descriptions made all the more real by the little unmounted photographs that accompanied them. One page bore a pen-and-ink sketch of some funny experience, the next held a little pansy picked in the shadow of the Alps.

The preparation of the whole had taken but a little of Grace's time, only a Saturday morning, but to Rose it was a comfort for days and days, a perfect treasure-house of new thoughts and ideas.

It was only a step for the postman from Mrs. Haines's house to the little cottage where Donald Grey lived.

The old man was in great pain that morning.

"If I could but get a sight o' something growing and springing up, 'twould do my old bones a deal of good," he was saying to Janet.

"Hoot, lass, is that the postman's knock? A valentine, did ye say? And who would be sending a valentine to me?"

"O the bonny, bonny things!" he cried, as he tore off the wrapping and there dropped into his hands the leaves of Daisy's letter. His wish had really come to pass for there they were, "springing up and growing," the snow-drops, the violets, the daffodils, the pansies, all the spring flowers the old man loved so well, exquisitely painted by the loving hands of Daisy, and with each one was a little poem selected to suit its nature. On the very last card was fastened a sprig of real heather, which Daisy had begged from Grace, and at sight of this Donald gave another cry of joy.

"Lass, lass, d'ye see the dear thing again?" he cried, as he tried to stretch out his arms to his wife, and Janet, who could not speak, stooped and kissed the dear face that had been a very part of her life since that day so long ago when only the heather knew what he had told her.

Over and over did they read the little poems which Donald said made him think of the way the wind sang in the leaves of the birch trees, so soft and silvery-like, and the weary pain was almost forgotten amid the many happy thoughts.

And all this time little Phil Brown was propped up in bed, as happy as a king, whistling away in such merry fashion that his mother declared her Bobolink had come back to her once more; while under his pillow was tucked the little valentine that had worked the transformation.

It was the queerest valentine he had ever had, Phil thought.

It was signed "A Little Bird," and it told all about another boy who was once sick just as Phil was, and about some of the things he did for other people, for other sick boys who hadn't any mothers to take care of them, and who had to live in a hospital. It wasn't a very long letter. Trip's heart was too sore as yet to write very much about that other boy, but with it came a big, flat box, and in that were a lot of advertising cards, a great scrapbook made of linen, and a pair of bright little scissors. The Little Bird said he was to cut out the pictures and fill the book with them to send to some other sick boy. So Phil was hard at work with a heart so full of sympathy for the boys without mothers, who had to live in hospitals, that he quite forgot to think about himself.

It would take too long to give the complete history of those ten valentines. A whole chapter could be filled with a description of blind Mrs. Chrissman's delight over the sachet that Ruth sent her. On her pillow she kept it day and night, declaring that "nothin' ever smelled so good as that there silk bag, 'twas more like heaven than anything she had ever had."

And it would take another chapter, a long one, too, to tell of the excitement of the twins, Dot and Dolly, and of all the pleasure that followed the arrival of Jennie's large family of paper dolls with their

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extensive wardrobe and materials for unlimited additions.

All day long Amy Ford's heart was gladdened by Ray's gifts, the beautiful flowers whose fragrance filled the trying hours and helped her to be patient, and the little "Bible Forget-me-nots," whose comforting words helped her to be strong.

Faith Brainard, coming home at night after a round of wearisome lessons, found the thought of Alice Hallam awaiting her.

She opened the dainty missive to read only the words :

A melody within be thine,  
And peace untold—thy Valentine.

And then she untied the accompanying package to find that at least one desire of her heart was satisfied, for there was the loved and longed-for "Nocturnes of Chopin," a comfort and inspiration for the days to come.

There was another heart, also, inspired that night, for in Paul Walter's home there hung the photograph that Marjorie had sent.

The boy had grown discouraged of late over the barrenness of his surroundings, but, as he gazed at the picture, a touch of the old master's spirit seemed to reach his heart and there was the realization that at least he could make the every-day actions of his life show forth his love of the true and the beautiful.

Perhaps, after all, there was no one so much surprised as Miss Abigail Partridge. Her one comment, repeated times without number, was that she was "clear struck and astonished."

By a little previous arrangement with Aunt Ruth and a small boy, Pink had managed to have deposited on Miss Abigail's back door-step a basket securely tied and marked "A Valentine."

"Gracious to me!" exclaimed Miss Abigail, almost falling over it on her way to put up the clothes line, and

"Gracious to me!" exclaimed Miss Abigail once more, as she read the words on the card.

"Those Smith boys again," she murmured, but the next minute she had grasped the basket and was untying the cord, for a plaintive "mew!" had reached her ears.

"Well, I never!" she said, in relating her experience afterward. "There that cat sat with the card and all tied round his neck a-sayin':

I will not mew, I will not whine,  
If I can be your Valentine.

Though that wasn't quite true, either, for he did mew the very next minute, he was so hungry, and I had him out in a hurry, and gave him Tibble's saucer, and I just can't tell you what a comfortable feeling it did give me to see him down there by the stove, so peaceful and contented.

"And then, will you believe it? five minutes after that the postman brought me this great box, full of pieces of silk and velvet, exactly what I had been wanting for my crazy quilt, and to the prettiest of all was tied the poetry :

When in a quilt you these combine,  
Remember, then, your Valentine.

It all made me feel so sort of happy down in my heart that I just stepped right over to Susan Hibbs's and told her I was sorry I had had any hard feelings towards her for the way she laughed at me for caring so much about Tibbles, and wouldn't she come over and have some of my crazy pieces.

"And she said it was all a mistake and she hadn't said anything of the kind and she had been a-wonderin' why I never came near her any more.

"And then she cried, and I cried, and she came in to tea that very night and we began to be just as good neighbors as before."

And so the valentines all reached their destinations, and in the distant city the little silver crosses shone bright as ever while "The Daughters of the King" waited only to do his bidding.

## REPORTS OF TEN TIMES ONE CLUBS, ETC.

### ROXBURY, MASS.

A "GIRLS' Social Club" was opened last February at 139 Hampden street, Roxbury. Its object is to provide a bright and attractive place where the girls of the neighborhood may spend their evenings, in preference to being in the streets or at objectionable entertainments. Classes in calisthenics, singing, cooking, dress-making and history are open to such as wish to join them, and entertainments of various kinds are frequently given. About fifty girls have become members of the Club.

### SPRINGFIELD, MASS.

If you would like to hear from a real complacent, self-satisfied club, we would be happy to send a brief report of the I. H. N. Club of Armory Hill, Springfield, Mass. But if you wish to know how much good we are doing for others, I am much afraid our report will have to be very short indeed. We are not seven, but seventeen, bright boys; our youngest is thirteen, and our eldest seventeen, years old this winter.

We try to do for others, but have not accomplished much aside from Fanny's barn. Fanny is a coal-black steed which belongs to a good home missionary and his wife out in Dakota. Fanny had no barn—it was awful cold out there, and poor Fanny had to stand out in a little shed, made of a few boards, and eat her hay out of the carriage top. Our hearts went out to Fanny, and especially to Fanny's kind mistress, so we helped build her a barn; it is all done now and is nice and warm.

Then we signed our pledge, a "pledge whereby we promise God and each other not to take or use or sell any intoxicating liquor or tobacco until we are twenty-one,

but if we should break this pledge, then, at the first opportunity, we are to make a full confession before all the other boys."

That, I am afraid, is about all we have to report. We are so very selfish in enjoying and improving ourselves that we do not have much time to "Look out, or up, or lend a hand."

### NEW BEDFORD, MASS.

THE club is composed of Miss T's Sunday-school class and the Sunday before our first meeting, Miss T. asked us to meet at a house between Union and Eighth sts., and she proposed that we should get up a Lend a Hand club and meet every other Friday night and it was voted that each member of the club should bring five cents. James Stetson was voted president and Harrie Jennings secretary.

We thought we would find a poor old lady and put some flowers in her window and pay her twenty cents a month.

At the last meeting of the Lend a Hand club we busied ourselves by pasting in pictures in a scrap-book, which we are going to give to a poor sick girl.

At every meeting the boys are called upon to report one thing that they have done to lend a hand.

### BEAVER VALLEY MILLS, PA.

THE Order of Loving Service at Beaver Valley Mills was organized more than two years ago.

Its members are principally factory girls, who are busy all day at their looms, but who find time in the evenings to help those in need. Several members have removed to other homes, but they have carried with them the spirit of our mottoes. An Indian girl, who was one of our members, is now a teacher in her far-off home, and we know she will teach

her scholars even before they can speak our language the pleasure of lending a hand.

Our work has been a quiet one—a look of disapproval if our Heavenly Father's name was taken in vain—a word of caution to a tempted friend—a word of cheer to a sorrowing heart—and needy families furnished with food and clothing.

All is done in the spirit of that magic watchword, "For the love of Christ and In His Name."

"In the service royal  
Let us not grow cold,  
Let us be right loyal,  
Noble, true and bold."

#### NEEDHAM, MASS.

THIS society celebrated its first anniversary by public exercises at the First Parish Church on Tuesday evening, October 11, 1887.

The programme was quite interesting. It consisted of an opening service of scripture, prayer, Legion song and "Aim of the Legion," followed by reports and exercises from the different Bands which are connected with the Legion, and vocal and instrumental music, also declamations and short speeches.

The names of the different Bands are, "The Little Helpers," "Busy Bees," "King's Daughters" and "Lend a Hand Club."

During the year the Legion has held twenty-two regular meetings at the church and one "sociable" at the house of one of the members.

The subjects of the meetings have been Temperance, Health, Truth, Courtesy, Patriotism, Tobacco, Cruelty to Animals and Alcohol.

All members are requested to sign the Pledge of Total Abstinence, and these are called pledge members, their names being marked with the letter A.

The Lend a Hand work has been done mainly by the Bands which meet alternately with the general Legion.

#### WORCESTER, MASS.

OUR club is still alive and several new members have been added since the beginning of this school year.

Last winter we taught the children of the Orphans' Home sewing and knitting, and we are going to begin teaching them again after Christmas.

Besides teaching the children of the Orphans' Home, we have brought flowers to the hospital and entertained the inmates of the Old Ladies' Home.

We have sewed several aprons for the poor and are now engaged in making clothes for a poor family.

There is also an elderly, invalid lady whom we have always helped. Every week, two or three girls visit her and bring things which they think would be necessary for her comfort. We gave her a nice Thanksgiving dinner, and we always try to help her in every way possible.

#### LEXINGTON, MASS.

WE are the Lend a Hand Society of the Unitarian Church of Lexington.

In February of '87, a small number of young ladies met to see what Christian work they might do.

We formed ourselves into an association. A membership fee of ten cents was to be paid, and five cents for each absence.

We met the first Tuesday in each month till July. In May we held a sale of fancy articles, confectionery, etc., clearing about \$125. Fifty of this we sent to Tuskegee, Ala., to pay the tuition of one colored student. Twenty-five we spent to decorate the Sunday-school room of our society; and we bought a book-case for the same. In addition to this, we gave twenty-five dollars towards a new organ.

In October, we held our first meeting to begin our work again. We have now about thirty members. A committee was chosen at the meeting, in October, to start the A, B, C system of raising money for new church steps.

Mr. Booker Washington, the principal of the Tuskegee College, gave us a talk on work in the school at Tuskegee. A collection was there taken up to help another student. We are soon to give an entertainment of some kind to raise money to further our plans.

SHELBYVILLE, ILL.

WE have prospered this year, though we have to be content to do things in a very humble way. At the beginning of the year, we collected a box of books and papers and sent them to a school in the South and paid the freight out of our treasury. A little later, we gave a supper and exposition to raise money to work with. At the exposition all the members of the "Lend a Hand" brought whatever rare, ancient or curious things they possessed, or their friends would loan them, and we spread them on tables as attractively as we could for the inspection of visitors, charging ten cents admission. We had Mrs. Cochran's dish-washing machine to wash the dishes at our supper, and it was quite an attraction, as many people had not seen it before. We had an old-fashioned spinning-wheel brought to the exposition-room and a lady spun on it for us, and this was something that many of the children had not seen before. We had the chair that Abraham Lincoln used in his office at Springfield, and it was interesting to many to see this. We had other similar relics. We had pressed ferns from the Pacific coast, from the Atlantic coast and from India, and a great variety of beautiful shells from different parts of the world; a variety of old dishes,

some 200 years old; pictures of distinguished individuals and many other things.

When they had "Flower Sunday" at the First Congregational Church, they gave the bouquets into our charge and on Monday we distributed about twenty-five bunches of flowers to those who were sick or from other causes were not able to go out.

Our yearly dues are twenty cents. We have forty members that paid their dues this year. Sometimes we furnish the literary entertainment for the sociables at the First Congregational Church. We have just given a little temperance drama which people seemed quite pleased with. We have applied a little of our money to buy medicine for a sick girl who has been an invalid for many years. We have weekly meetings in one of the rooms of the church named before, and we pay something for lights and fuel. Once a month we have an open meeting, when we invite in our friends and have readings, recitations and music. One other thing I remember we have done, we have bought two vines and planted them by the church to run over the church and we call them "Lend-a-hand vines."

We always close our meetings by repeating our pledge in concert.

I think we are all helping each other to improve. Some evenings some one reads aloud from the magazine, *LEND A HAND*.

Next year I think our society will take a copy for its own use, as we get a good many suggestions from it of things to do.

It does not seem that we have done very much worth reporting, but we are learning to work together and hope to do more for others in the future.

A PEEP BEHIND THE SCENES.

IN the November number of *LEND A HAND*, we printed an extract from a letter written by a missionary. It would seem desirable to have the story, "A Peep behind the Scenes," printed in Marathi. We have received some money from our

readers for that purpose, but not sufficient to cover the entire expense. We will gladly receive any contributions that the clubs may send for this purpose. It is a branch of missionary work which must commend itself to them all.

## Intelligence.

### RAMABAI ASSOCIATION.

IN the August number of *LEND A HAND* we published an article entitled, "The High-caste Widows of India." We wish again to call attention to this article. The work which the Pundita Ramabai proposes to do is a work which will revolutionize India, and it is a mission which must appeal very directly to the hearts of the women of this country.

It is not in vain that, now for more than a year, this gifted Hindu widow has travelled from one to another of our large cities, telling in her own simple, straightforward manner the sad tale of suffering endured by her sisters in India. She suffers for them with her quick sympathy and is ready to lay down her life for them if need be, but, better than that, to give her life to ameliorating their condition. Interest has been aroused in many parts of the country where local associations, or "circles" as they are called, have been formed to assist her.

The people of Boston were among the first to feel a deep interest in Ramabai and her project. A provisional committee was appointed last spring to take measures to form a central association, and open correspondence with responsible parties in both England and America. This correspondence has proved most satisfactory and we give some extracts below which will show the interest which is felt in establishing a school to educate these unfortunate children.

In December a public meeting was called in Boston, at which Ramabai was present. A constitution embodying the

methods of the association was adopted and officers were elected. Letters of great interest were read and addresses made by Rev. E. E. Hale, D. D., Rev. Phillips Brooks, D. D., Rev. George A. Gordon, Rev. F. Courtney, D. D., and Pundita Ramabai.

The association will receive the hearty co-operation of prominent persons in England and India. Sir William Wedderburn, lately retired from the Indian Civil Service, writes: "Both Lady Wedderburn and myself are very glad to receive news of Pundita Ramabai. We are both much interested in female education, especially in India, and it will give us much pleasure to do what we can to promote the Pundita's proposed normal school. When you have completed your plans I shall be glad to hear from you again; in the meantime allow me to express the pleasure I feel that Pundita Ramabai has found such good friends and supporters in America."

Dr. Ramakrishna Bhandarkar, Professor of Sanskrit in a college in Poona, after a conference with several of his friends, writes: "We are glad that you American ladies are going to interest yourselves actively with the amelioration of the condition of your unfortunate sisters in India. I assure you we shall consider it a duty to give you all the assistance we can. I suppose the details of the scheme will be settled when Pundita Ramabai and the female teachers will arrive in India."

Dr. Bhandarkar and his friends are indorsed by Hon. Lionel Ashburner, who

was for thirty-six years in the Indian Civil Service, as "very responsible, influential men."

The audience at this public meeting was large and enthusiastic, and showed their interest by pledging annual sums as members of the association, by donations and by promises of scholarships to be known by the names of the donors.

It is estimated that \$25,000 will be needed for purchasing and furnishing a suitable building, to accommodate fifty pupils. The annual payment of \$5,000 will meet the current expenses of the school. The co-operation of all persons in obtaining these funds is earnestly solicited, and contributions, however small, will be gratefully received. Choice English literature, with other instructive and useful books, for a school library, will be acceptable.

The funds of "Circles" or branches, membership fees, and individual donations, may be sent to the Treasurer, MR. T. JEFFERSON COOLIDGE, JR., Bay State Trust Co., 87 Boylston street, Boston, Massachusetts.

We shall attempt to publish in **LEND A HAND** every month the latest intelligence from the Ramabai circles and from India, and we beg the secretaries of local circles to communicate with us directly.

#### CONSTITUTION.

*Article I.* The organization formed to aid Pundita Ramabai in establishing and maintaining a school in or near Poona City, in Southern India, for the benefit of the high-caste child-widows, shall be called "The Ramabai Association."

*Article II.* The educational system of the school shall be entirely unsectarian. It shall be under the control of its founder, Pundita Ramabai, who shall be responsible to the Board of Trustees of this Association.

*Article III.* The members of the Association shall pledge themselves to the annual payment of not less than one dollar for a period of ten years. The annual payment of \$100 for ten years shall constitute a scholarship.

*Article IV.* The officers of the Association shall consist of a President, Vice-presidents, Treasurer, Secretaries, Board of Trustees, Advisory Board, and an Executive Committee.

*Article V.* The Board of Trustees in Boston shall decide upon all questions connected with the financial

and business matters of the school, aided by an Advisory Board of responsible men in India, and shall fill all vacancies occurring in its membership.

*Article VI.* The Executive Committee shall attend to all business details, and report at stated times to the Board of Trustees. It shall make an annual report to the Association, and shall have power to fill its own vacancies and add to its members.

*Article VII.* The Annual Meeting of the Association shall be held in December of each year, at such time and place as the President may appoint.

*Article VIII.* The Board of Trustees shall meet semi-annually, and the Executive Committee monthly, at such time and place as each may appoint. Special meetings may be called when necessary.

*Article IX.* The various Ramabai Circles which have been, and will be, formed throughout the country may become branches of this Association; and every member of such branches, pledging the annual payment of not less than one dollar for ten years, shall be entitled to a vote at the annual meeting.

*Article X.* This constitution may be amended at the annual meeting of the Association, or at any meeting called for the purpose, by a two-thirds vote of the members present and voting.

#### President.

REV. EDWARD E. HALE, D. D.

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MRS. J. S. COPLEY GREENE,  
MISS HANNAH A. ADAM,  
MRS. BERNARD WHITMAN.

#### Recording Secretary.

MRS. ELLIOTT RUSSELL.

#### Corresponding Secretary.

MISS A. P. GRANGER, Canandaigua, N. Y.

## NATIONAL TEMPERANCE FEDERATION.

THE National Temperance Federation is a society which was formed in England in February, 1884.

"The basis of co-operation for the Federated Societies is that they should work together in view of legislative and other action on the points upon which they are agreed, and bring their influence to bear on Parliament, and with H. M's Government and through the country generally, as a united body; such common action to extend, of course, only so far as there is common agreement, and to be made subservient to the carrying of measures of positive advance, as well as to the careful guarding against any proposals of a retrograde nature."

Twenty-three well-known organizations are represented in this Federation.

The Federation makes the following appeal to the National Temperance Organizations of the United States:

"The National Temperance Federation of the British Isles hereby respectfully solicit the attention of the leading temperance organizations of the United States to the accompanying extract from the London *Times* Parliamentary Report of a

sitting in the House of Lords on August 16, 1887. It will be there seen that an Earl-de-la-War, calling the attention of the Government to the deplorable results accompanying the traffic in intoxicating liquors among the natives of the islands in the Western Pacific, the reply of the Government indicated that the British and German Governments were prepared to join the United States Government in a treaty to suppress this dangerous traffic, but the Government of the United States constituted the real obstacle to the completion of such treaty.

"The National Temperance Federation feel surprised that the Government of a nationality so advanced in Temperance Legislation as yourselves should be thus credited with backwardness in this matter; and they entreat your Executive to at once send a Memorial to your Government, praying that such steps may be taken as will free the Administration from blame and hasten the prohibition of the drink traffic among the native races of the Western Pacific Islands.

[Signed] "JOSEPH MALINS,  
*Hon. Sec.*"

## DIFFICULT CASES.

UNDER this head, we shall publish from month to month such cases as friendly visitors find difficult, and as will not engage the attention of the ordinary intelligence offices.

Our experience heretofore, in such announcements which we have made from time to time, assures us that there are many persons among our readers who may be glad to lend a hand in coming to the assistance of the counselors or visitors who send to us such announcements. On our part, while we can in no case guarantee the worth of the person in whose behalf the announcement is made, we shall take care to publish no announcements on this page which do not seem to

us, on inquiry, to deserve the consideration of thoughtful and benevolent people.

E. E. HALE.

A competent engineer and machinist, under fifty, somewhat lame from paralysis, but still able to run a stationary engine, or care for heating apparatus, is very anxious to find work. He would be willing to take low wages and any kind of work, running an elevator, for example.

## NATIONAL W. C. T. U.

WE have just received from Mrs. J. K. Barney, the National Superintendent of Prison, Jail, Police and Almshouse Work, her printed report for the year just passed. She reviews the work in the various sections of the United States, all of which shows progress and encouragement for the future. Lack of space prevents us from giving the report in full, although it is well worthy of perusal. We do, however, make some extracts from the general summary :

With one or two exceptions, no unions have reported unusual restrictions placed upon the work, or that vantage-ground once gained had seemingly been lost, but, on the contrary, added opportunities have been given, and all over the country our workers are welcomed to the various institutions where the gentle ministry of the Gospel messenger is so greatly needed.

Religious services are regularly held in unnumbered county jails, almshouses and other places, where none have ever been attempted before, while in many prisons and penitentiaries one service a month is given to the W. C. T. U., and much valuable assistance is rendered at other times. In many places the Sunday-schools are wholly carried on by our women, and in others they supply organist, teachers, singers, etc. Bibles, Testaments, library, hymn and school books, with millions of pages of Gospel and temperance reading, have been distributed.

The number of conversions and signatures to the pledge reported is largely in advance of any previous year, and indicates something of the personal work put forth; and while they may not all bear the test of time and temptation, this feature is not peculiar to our department, but is found in all lines of Christian effort, and should not be allowed for a moment to dishearten us.

In nineteen states some efforts have been put forth to secure legislative action bearing upon needed reforms, and various petitions have been widely circulated, both for state and municipal improve-

ments, with varying results; but the agitation caused through discussion and the press has opened eyes hitherto blind, and awakened public interest which will lead to ultimate success.

The triumph of the Police Matron Bill, in the Massachusetts Legislature, which gives to nine cities in that commonwealth that much-needed reform, demonstrates what can be accomplished by combined effort, judiciously and perseveringly put forth. This work should be duplicated in every state where similar organizations of women exist, and is much the better way of procedure, as it centralizes the sympathies and co-operation of such a variety of people, thus giving to the movement more the appearance of a popular demand.

Twelve cities have been added to the list this year where Police Matrons have been secured, and in fourteen others the movement has been brought prominently forward.

Following naturally upon the work begun at the police stations is the rescue work among the women and girls, which has increased in effectiveness and power. Industrial Homes for this class are becoming a recognized necessity where these unfortunates, released from penal institutions, or gathered from the streets, may be temporarily sheltered and restrained, while body and soul receive physical and spiritual care.

The work which Mrs. Barney has herself accomplished by addresses before many conventions, personal visits to institutions and police stations and articles for the press can hardly be overestimated in value to the cause. Our readers will recall her able article in our own magazine of last July on the "Prison, Jail, Police and Almshouse Work," wherein at length she wrote of the formation and growth of the department.

Mrs. Barney closes her admirable report with suggestions to which we cannot pay too much attention :

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## SUGGESTIONS.

*Advance all along our lines*, giving special prominence to our work for women and children. Urge visitation of police stations, and attendance on courts, with a record of cases. Note matters connected with arrests, trial, sentence and mode of conveyance of female prisoners. In one case "fourteen persons were placed in a carriage having seats for ten; these were taken by the men, and the four women were *otherwise accommodated*." One was a girl of sixteen, and her first arrest. The women of any city could break up these methods and compel better things, as well as the appointment of Police Matrons, if they would organize for success. Provide a Refuge for those who show any inclination to reform. Work in this direction will be simplified when we have Reformatory Prisons for women, where they may be sent on *indefinite sentence*, and only released when they are considered reformed.

Bring this subject prominently forward.

Have petitions carefully worded, seek legal advice, personally present the subject to representative men and women, place in their hands the reports of Indiana and Massachusetts Women's Prisons, keep the matter before the public, through the press and mass meetings, and be ready to push our claims before the Legislature this winter. Look up concerning insane and imbecile women, and their treatment in almshouses. They need protection both from themselves and the brutal lust of others. It is disgraceful that one of these unfortunate creatures should give birth to a child.

Prompt attention should be given to the care of dependent and criminal children. They are found in county jails, almshouses, and even in prisons.

We *must* attend to this, or be in a measure responsible for their after career of crime, which is the legitimate outgrowth of present neglect and exposure.

In all our lines, remember we are working for Him whose commendation, "Ye have done it unto me," will be sufficient reward.

## INDUSTRIAL EDUCATION ASSOCIATION.

In response to numerous requests for information on various educational subjects, particularly with regard to manual training, the Industrial Education Association of New York has begun to issue Educational Leaflets, which it is hoped will give the desired information. Our readers will find in our general department one of these leaflets reprinted. It deserves careful reading. We print also below the Prospectus, which shows the attention the Association has given to this work:

## PROSPECTUS.

In January, 1888, the Industrial Education Association will commence the publication of Educational Monographs. These Monographs will be from twenty-four to sixty pp. in length and will treat in a concise manner questions in every de-

partment of educational science. The school, the academy and the college will all contribute subjects for discussion in this series.

Especial prominence will be given to the Manual Training movement, and several of the early numbers will discuss the problems which it raises.

This series will be interesting and helpful to teachers everywhere and particularly to those engaged in public school work.

The Monographs will be issued in pamphlet form, size of page about five and one-half by nine and one-half inches, and six numbers will appear each year.

Educational writings of such high character have never before been offered to teachers at so low a price.

Among the early contributors to the series will be:

President D. C. Gilman of Johns Hopkins University, "A Plea for the Training of the Hand."

Prof. C. M. Woodward of St. Louis Manual Training School, "Extent of the Manual Training Field."

Charles H. Ham, Esq., author of "*Manual Training*," "The Co-education of the Mind and Hand."

Sir Philip Magnus, of the City and Guilds of London Technical Institute, "Education in Bavaria."

Oscar Browning, M. A., of Kings College, Cambridge, "Historical Aspects of Education."

Col. Francis W. Parker of Cook Co. (Ill.) Normal School, "Objections to Manual Training."

Dr. Edward Channing of Harvard University, "The Teaching of History."

Prof. George H. Howison of the University of California, "The Educational Doctrines of Kant."

Miss Constance Jones, "Women's Colleges in England."

Prof. L. W. Spring of Williams College, "Mark Hopkins, Teacher."

Prof. W. H. Payne of the University of Michigan, "The Function of the Public School."

Many others are in preparation and will be announced.

Price, twenty cents each.

Subscription price, one dollar per year.

Address, inclosing postal order or check,

REGISTRAR OF THE COLLEGE FOR  
THE TRAINING OF TEACHERS,  
9 University Place,  
New York City.

#### FAILURE OF SUPPORT.

IN answer to more than one question from persons interested, in Massachusetts, we copy from the statutes of 1882, 1884 and 1885 the present provisions of law regarding the punishment of men who fail to provide for wives or children:

Whoever unreasonably neglects to provide for the support of his wife or minor child shall be punished by fine not exceeding twenty dollars, or by imprisonment in the house of correction not

exceeding six months; all fines imposed under this section may, in the discretion of the court, be paid in whole or in part to the town, city, corporation, society or person actually supporting such minor child at the time of making the complaint (St. 1882, c. 270, § 43; St. 1884, c. 210; St. 1885, c. 176). BTE

The evidence of the wife or whoever else the support falls upon because of the man's default is usually necessary for conviction.

#### INSURANCE AGAINST EPIDEMICS.

MUTUAL organizations to insure against epidemics are being established in some of the large manufactories of Sheffield, England. Each workman contributes two or two and one-half per cent of his wages, and in return is guaranteed a pay-

ment equal to his average wages should he be obliged to quit work on account of any epidemic in his family. The proprietors of the manufactories have charge of the funds.

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## OUR DUMB ANIMALS.

Lack of space, and not of interest, has prevented an earlier notice of the bound volume of this publication. If any reader does not see it with regularity, it would be well to subscribe for it at once. He will then accomplish a threefold good. He will help a society which is doing an immense amount of good in the world, he will have his own eyes opened to the cruelty which is every day practiced about

him, and he will furnish instructive and interesting reading to the children of the family.

We are always grateful to the editors for the stories of animals and their sagacity. By these stories, young people are led to be more observant of their habits and to a kindlier treatment of all dumb animals. We can wish that no family were without this publication.

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## REPORTS OF CHARITABLE ORGANIZATIONS.

**BOSTON.** *Industrial Aid Society.* Fifty-second Annual Report. *President*, Thomas C. Amory; *Secretary*, Charles W. Dexter. The object of the society is to prevent pauperism by supplying work to those who need it. Current receipts, \$3,704.00; expenses, \$3,610.68.

**BROOKLYN.** *Association for Improving the Condition of the Poor.* Forty-fourth Annual Report. *President*, Reuben W. Ropes; *Secretary*, Albert A. Day. The Association seeks to elevate the moral and physical condition of the worthy poor, and as far as possible relieve their necessities. Current receipts, \$22,083.93; expenses, \$21,748.35.

**CLEVELAND, O.** *Bethel Associated Charities.* Third Annual Report. *President*, James Barnett; *Secretary*, C. F. Dutton, M. D. The society aims to secure the hearty and generous co-operation of all people to relieve suffering in a wise and discriminating manner and help the poor to help themselves. Current receipts, \$8,357.55; expenses, \$8,352.41.

**DETROIT, MICH.** *Association of Charities.* Eighth Annual Report. *Pres-*

*ident*, Hovey K. Clarke; *Secretary*, James A. Post, M. D. The Association seeks co-operation in administering charity wisely. Current receipts, \$2,710.04; expenses, \$1,951.59.

**LOWELL, MASS.** *Associated Charities.* Sixth Annual Report. *President*, Rev. L. C. Manchester; *Secretary*, W. P. Atwood. The Associated Charities is a co-operation of charities for the good of humanity. Current receipts, \$180.17; expenses, \$231.88.

**NEWBURGH, N. Y.** *Associated Charities.* Annual Report. *President*, Annie Delano Hitch; *Secretary*, Mary Akerly. The society aims to "help the poor to help themselves, to make employment the basis of relief, and to elevate the home life, health and habits of the poor." Current receipts, \$896.94; expenses, \$1,043.08.

**NEWTON, MASS.** *Rebecca Pomroy Home for Orphan Girls.* Fifteenth Annual Report. *President*, Nathaniel T. Allen; *Secretary*, Mrs. J. Sturgis Potter. The Home receives destitute children and teaches them to support themselves. Current receipts, \$2,576.73; expenses, \$2,304.97.

**POUGHKEEPSIE, N. Y.** *Charity Organ-*

*ization Society.* Eighth Annual Report. *President*, Henry V. Pelton; *Secretary*, F. R. Bain. The society investigates calls for help, provides temporary work and exercises a discriminating charity. Current receipts, \$649.05; expenses, \$712.29.

**ROXBURY, MASS.** *Charitable Society.* Ninety-second Annual Report. *President*, Edward B. Reynolds; *Secretary*, M. Everett Ware. The motto of the society is, "The Charities That Soothe and Heal and Bless." Current receipts, \$21,171.08; expenses, \$11,695.49.

**SAN FRANCISCO.** *Fruit and Flower Mission.* Seventh Annual Report. *President*, Miss Mary D. Bates; *Secretary*, Miss Mary A. Harriss. This society is entirely unsectarian. The members visit hospitals, the poor and aged, with flowers and the comfort that

kind, loving hearts can take. There is also a library connected with their work. Current receipts, \$1,124.70; expenses, \$1,093.65.

**ST. LOUIS.** *Provident Association.* Twenty-seventh Annual Report. *President*, R. M. Scruggs; *Secretary*, George H. Morgan. The society seeks the "elevation of the moral and physical relief of the indigent and, as far as is compatible with the design, the relief of their necessities." No report of the treasurer is given.

**WILMINGTON, DEL.** *Associated Charities.* Third Annual Report. *President*, William M. Canby; *Secretary*, Lindley C. Kent. The society seeks "to secure the concurrent and harmonious action of the different charities of Wilmington." Current receipts, \$1,885.04; expenses, \$2,291.10.

#### CORRECTION.

In the statement published in the September number of *LEND A HAND* regarding the public charities of New York, a correction should be made which affects the averages in the statement regarding

the expenses of the several institutions. The charges stated there for "food" are really the charges for all supplies including clothing, bedding, medicines, food and other miscellaneous articles.

#### NEW BOOKS.

WE find among the new books the following ones of interest:

**REPORT OF INDIAN SCHOOL SUPERINTENDENT TO THE SECRETARY OF THE INTERIOR. 1883-1886.** Washington.

**PARISH PROBLEMS:** Hints and helps for the People of the Churches. Washington Gladden, Editor. New York, Century Co.

**RELATION OF THE STATES TO INDUSTRIAL ACTION.** Henry Carter Adams. Baltimore, American Economic Association.

**BIG WAGES AND HOW TO EARN THEM.** By a Foreman. New York, Harper & Bros.

**THE RED MEN OF IOWA:** Being a history of the various aboriginal tribes whose homes were in Iowa, with a general account of the Indians and Indian wars of the Northwest and an appendix relating to the Pontiac war. A. R. Fulton. Des Moines, Mills & Co.

**LIFE AND LABOR:** or characteristics of men of industry, culture and genius. Samuel Smiles. London, J. Murray.

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